

QUESTIONS TO BE RESOLVED;

OR,

A NEW METHOD

OF

EXERCISING THE ATTENTION  
OF YOUNG PEOPLE.

INTERSPERSED WITH

VARIOUS PIECES,

CALCULATED FOR

INSTRUCTION AND AMUSEMENT.

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Translated from the FRENCH of

MADAME DE LA FITE.

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QUESTIONS & RESOLUTIONS

OF

A NEW METHOD

OF TEACHING THE ALPHABET

TO YOUNG CHILDREN

BY MISS MARY M. B. B.

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INTRO-

## INTRODUCTION.

**M**ADAME de Sainval, the mother of Sophia, and Paulina, presided over their education; and, whilst she employed the ablest masters to instruct them, she endeavoured by her conversation to form their minds to virtue, and by practising it herself to give them the most useful lessons.

For this attention, Madame de Sainval was rewarded by the affection and confidence of these young people; and being always careful to procure them such amusements as they might enjoy without interrupting their studies, and without acquiring a taste for frivolous objects, she with joy saw that nothing was wanting to complete the happiness of her children. It appeared also that nothing could de-

B

range



range this plan of education, when an unforeseen event obliged her to quit London and its environs, in order to reside at a solitary country mansion, where duty required her to settle, at least for some time. An aged and respectable female relation, whom she considered as her best benefactress, had just lost the only friend that attached her to life; and her grief on this occasion had reduced her to such a state of dejection, that she could neither endure nor forsake a retreat which constantly revived the most melancholy sensations. Deeply affected by her situation, Madame de Sainval employed her whole care to console her, and renounced for Madame Belmont the most agreeable connections, and that kind of life which was most suited to her disposition: such power has compassion, heightened by gratitude, over feeling breasts. Convinced, however, that one duty ought not to be discharged at the expence of another, and being under the necessity of suspending some part of the instruction which Sophia and Paulina received; to supply this deficiency as much

## INTRODUCTION.

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as possible, she resolved to give herself up to study with fresh ardour, and to devote her assiduous care to the education of her daughters.

Sophia, the eldest of these sisters, preferred a country to a town residence, and the company of her mother to that of all others. Madame de Sainval therefore was not afraid that she would be under any uneasiness when she learned her intended plan of retirement. She had attained her sixteenth year, and a taste for instruction, was become so natural to her, that, when she quitted amusement for study, she only varied her pleasures. With regard to Paulina, who was two years younger, as she gave less application, and was much fonder of the pleasures of her age, it was very easy to foresee her regret. To strengthen her reason by the example of Sophia, Madame de Sainval, after informing her daughters of her resolution, and the motives of her journey, pretended to be uncertain, whether she should carry them to the country along with her, or entrust them to the care of a female re-

lation; and, without giving them time to form a wish on the subject, she left them together, very much surprised at the news which they had heard. After some moments of silence, Paulina beginning to express her sorrow, "Why," said Sophia to her, "are you so much afflicted on this account? Mamma loves us both too well to separate us from her; and I hope that her determination will be favourable."

PAULINA. You can then, without much concern, quit all our friends?

SOPHIA. No, I shall regret the loss of many, and particularly of my dear Lady Louisa, who is expected in eight days, and whom I have not seen for six months.

PAULINA. In that solitary abode we shall see nobody, and I shall forget every thing that I have been taught here.

SOPHIA. Very fortunately the most useful studies may be pursued every where. We shall have the same books, and the assistance of our Mamma.

PAULINA. Were we entrusted to Lady



# INTRODUCTION.

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dy C\*\*\*\*, we should make some progress in music and drawing.

SOPHIA. True; but at present, application may supply the want of masters.

PAULINA. I could almost wager, that she would carry us to see a play, and perhaps even an opera.

SOPHIA. We scarcely ever go to the play, but are we less happy on that account?

PAULINA. And those beautiful gardens at Kensington, where I used to walk in the spring!

SOPHIA. We shall find trees in Madame Belmont's park.

PAULINA. And while I am with that lady, who is so respectable, and so dull, I must never laugh.

SOPHIA. Why not? Mamma's company will console her, and we shall endeavour by every mark of friendship, to make her forget her sorrow.

PAULINA. I have never seen her, how then is it possible for me to love her much?

SOPHIA. Consider, my dear Paulina,  
B 3 that

that she has rendered some very essential services to our Mamma.

PAULINA. I am in the wrong;—I forgot that.

SOPHIA. Mamma has determined to quit all her friends, and she will endanger her health by travelling in a severe season; these are, undoubtedly, great sacrifices. If we can recompense her for them by our application, progress, and desire to please her, how ardently ought we to wish to accompany her!

PAULINA. You are in the right, Sophia. And besides, it will be very honourable for us, at our age, to have it in our power to be useful to Madame Belmont.

SOPHIA. Without doubt; and in some measure to repay her for the services she has rendered to our Mamma . . . . .

“Embrace me, my dear Sophia!” cried Madame de Sainval, coming forth from a closet, in which she had overheard the conversation of her daughters.

PAULINA. Let me beg of you, Mamma, not to leave us here behind you;  
think

## INTRODUCTION.

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think no more, I pray, of separating from us.

MAD. DE SAINVAL. If I comply with your wishes, Paulina, it will, however, cost you some sacrifices; you must make some efforts.

SOPHIA. No, Mamma; you are our best friend: it would cost us an effort, indeed, to be left behind without repining; our greatest pleasure will be to accompany you.

---

After this interview, Madame de Sainval set out on her journey, without further delay; and Paulina shewed no kind of regret, but for having suffered her affection to hesitate a single moment between her mother and her young friends.

Having devoted to Madame Belmont the first moments of her residence at Belmont Hill, Madame de Sainval began to execute a plan, which combined and varied the studies and recreation of her two daughters in such a manner, that languor never penetrated into their retreat. The most important studies were first attended



to; and every morning Paulina and Sophia were instructed in the truths of the Christian religion, and the duties which it prescribes. Their mother did not dwell too long on these essential objects, but often recurred to them; and, not contented with *teaching* religion, she endeavoured to make them sensible of its sublimity, by the consolation it affords to those who seek in it a rule for their conduct, and a reward and support for their virtues.

Paulina and Sophia relaxed their minds, after severer studies, with drawing and music; and Madame de Sainval, as will be seen in the following Dialogues, employed various methods to fix the attention of her pupils, mixing frequently amusement with instruction.

DIALOGUE I.

*Madame de Sainval, Sophia, Paulina.*

PAULINA.

YOU are so busy, Mamma, that I am afraid to interrupt you . . . . but whilst I was walking with my governess I met Madame Belmont, who begged me to deliver this book to you.

MAD. DE SAINVAL.

Young's Night Thoughts, I suppose ?

PAULINA.

I did not look for the name of the author ; but I am very sensible, that his book is not calculated for me.

MAD. DE SAINVAL.

You are right ; but how do you know ?

B 5

PAULINA.

PAULINA.

Having opened it by chance, I found in it a very singular definition. See, Mamma: he asks, "*What is pleasure?*" and replies, "*It is virtue under a more engaging name.*" Is there virtue, therefore, in walking through a beautiful garden, in collecting flowers, in laughing, and in singing . . .

MAD. DE SAINVAL.

No; what you take for a definition is not one.

PAULINA.

I thought it was, because all definitions begin by *what is*.

MAD. DE SAINVAL.

You mean to say, definitions are preceded by a question which begins in that manner. But to this rule there are some exceptions, especially when the person who speaks is a poet. Sit down, Paulina; do you, Sophia, lay aside your book, and both of you take your work, for we are going to converse a little together. I  
must



must first explain to Paulina what is meant by a definition.

PAULINA.

I almost know already what it is; for you have so often described things, with which we were not before acquainted.

MAD. DE SAINVAL.

That is another mistake. To *define* is not to *give a description*; and I shall endeavour to shew you the difference. We *define words*, that is to say, we explain them to those who are ignorant of their meaning, by employing for that purpose, words with which they are acquainted. *We describe things* which are not generally known; and to give a precise and perfect idea of them, we must speak in detail of the parts which compose them, and the qualities peculiar to them. Suppose, Paulina, you were asked what is a *quadruped*?

PAULINA.

Very luckily I have not yet forgot the definition of that word. It signifies, I know, *an animal with four feet*.

MAD. DE SAINVAL.

Do you remember what a certain Dutchman tells us of a very remarkable animal, which was brought from Africa to the Hague?

PAULINA.

Yes, for what he related amused me much. That animal, which is a species of *ape*, is called the *orang-outang*.

MAD. DE SAINVAL.

Well, you have just now defined the word *orang-outang*. And how is that ape formed?

PAULINA.

It is shaped almost like a man: it walks erect, as we do; its hands and its skin resemble those of a negro; and it has so great an affection for the human species, that people who saw it heard it moaning after they were gone, and returned to console it. They had taught it several of our customs; when it drank it held the cup between its hands, and it ate strawberries with a fork. When it died, a skilful man, a . . . what do you call him?

him? . . . an anatomist, examined it carefully, and found that though it resembled us so much externally, it could never have been taught to speak, because . . . .

MAD. DE SAINVAL.

Because it had not the organs of speech.

PAULINA.

The person who told us that circumstance added some other particulars . . .

MAD. DE SAINVAL.

Without doubt, for he gave a *description* of the *orang-outang*.

PAULINA.

I see now that I was wrong in confounding that word with the term *definition*.

SOPHIA.

I am of opinion, Mamma, that it is often very difficult to define well.

MAD. DE SAINVAL.

One of the greatest of the Grecian philosophers, when he defined man to be a *two-legged animal without feathers*, is a proof



proof of what you say. Why, Sophia, is that definition a bad one?

SOPHIA.

Because it does not contain all the essential characteristics of the object.

MAD. DE SAINVAL.

Diogenes was of your opinion: he stripped a cock of his feathers, and throwing him into the middle of an assembly of philosophers, cried out, "Behold the *man of Plato*." But what do you think of another definition, *man is an animal endowed with reason*?

SOPHIA.

It appears to me to be better, because it can be applied to man only.

PAULINA.

Well, Mamma, I had a confused idea of all that; and for this reason I thought Dr. Young's answer to the question, *What is pleasure?* very strange.

MAD. DE SAINVAL.

I am sensible that it must appear enigmatical; but I shall endeavour to make you comprehend it. For this purpose I  
must

must explain to you what is meant by a comparison; and first I shall quote a few examples:

*The happiness of the wicked soon passes away like a torrent.*

*Honour is like an island difficult of access, and which can never be again entered by those who have once quitted it.*

The ideas contained in these sentences, may be clearly expressed without making use of comparisons.

PAULINA.

Why then do people give themselves the trouble to make them?

MAD. DE SAINVAL.

Because thoughts accompanied with images produce a much livelier impression. It is therefore to render the qualities of an object, or the effects they produce, more sensible, that it is compared with another to which it has some relation. Thus, to express this idea, *the happiness of the wicked is not durable*, it is compared to a torrent which soon subsides. And to make people more sensible, that *they can never recover their reputation, when*  
they

*they have once had the misfortune to lose it,* the poet compares honour to an inaccessible retreat, to which one can never return after quitting it.

But there is another manner of expressing comparisons, which renders them still more energetic. To distinguish the characteristic marks of an object, the name of something in which these marks are very striking is applied to it. If it be requisite to describe an obdurate man, insensible to the misfortunes of others, he is said to have *a heart of flint*. A man in a passion is *a roaring lion*.

SOPHIA.

And to express the mildness of a sick child, it will be said, that *it is a lamb*, which suffers without complaining. Has not this second kind of comparison a particular name?

MAD. DE SAINVAL.

Yes; it is called a *metaphor*.—What I have said however does not explain the answer of Dr. Young, but it tends to throw some light upon it. At present I



must resume my pen: when Paulina interrupted me, I was at work for you, my dear children; I was devising a new mode of exercising your minds, as well as of fixing your attention, and I am now going to apply it to the subject of our conversation. Leave me therefore for a little; I shall soon call you in again.

DIA-

## DIALOGUE II.

*The same.*

MAD. DE SAINVAL.

**H**ERE, my dear children, is the first attempt at the play to which I alluded. I have collected a series of questions, written upon separate cards, and the answers are mixed without order upon this sheet of paper. I will ask the questions in turn, and you must endeavour to find among all these answers that which belongs to the question proposed. You must attempt also to give an answer sometimes without having recourse to the paper.

SOPHIA.

I believe, Mamma, that we must often consult the paper; and we shall call it the *oracle*, since it is you who will dictate the answer.

FIRST

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FIRST DIVISION.

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QUESTIONS.

1.

For what purpose are we placed in this world?

2.

What are the only means of attaining that end?

3.

What is virtue?

4.

What is pleasure?

5.

Are there several kinds of pleasures?

6. How

*A N S W E R S.*

B.

To practise virtue.

E.

There are for all tastes and all ages; for the senses, for the mind, and for the heart; some are found in exercise and repose; some in study and recreation; and some in solitude and society: there are some lawful, some which render us criminal, and others that make us better.

A.

To prepare us for becoming perfectly happy.

C.

The constant observation of those duties which are imposed on us. It may be defined, an effort over ourselves, to do whatever is proper, or to avoid what is improper.

D.

A situation of mind that renders us happy whilst it continues.

H. Criminal

QUESTIONS.

6.

How can we distinguish false from real pleasures?

7.

What name do you give, to those which are not followed by repentance?

8.

What are those which an honest heart would wish next morning not to have known, and which, sooner or later, occasion the ruin of those weak minds, who give themselves up to them?

9.

How must we name those, the remembrance of which is as sweet as the enjoyment?

10.

To what may a good description be compared?

11.

What is it that is a treasure to the wise man, and a burthen to the indolent?



*A N S W E R S.*

H.

Criminal pleasures.

F.

By the impressions which they leave  
on us.

L.

Time.

G.

Innocent pleasures.

K.

A mirror, which represents objects faithfully.

I.

Virtuous pleasures.

Correspondence of the Figures and Letters.

1. — A.

5. — E.

9. — I.

2. — B.

6. — F.

10. — K.

3. — C.

7. — G.

11. — L.

4. — D.

8. — H.

**D I A-**

## DIALOGUE III.

*The same.*

MAD. DE SAINVAL.

**YOU** have arranged all these answers so well, that I am encouraged to continue this amusement, with which you seem to be highly delighted. I shall now place before you the questions I have already asked, and you must again search for the corresponding answers, in order that you may tell me if you find a definition.

SOPHIA.

I have already found two, which are answers to the third and fourth questions.

PAULINA.

And that long question, in which you speak of all the pleasures, how must we call it?

MAD. DE SAINVAL.

It is an enumeration of all the different kinds of pleasure. Were we to speak of each of them in particular, it would be  
necessary

necessary to compose a treatise, which might perhaps tire you, notwithstanding its title.

PAULINA.

O, I have made a discovery! Here is a comparison which appears to be very just: *a good description resembles a mirror* . . . And here is, I believe, an example of the other manner of comparing.

MAD. DE SAINVAL.

Yes, it is a metaphor. Time is called a *treasure*, because it procures riches of every kind to those who know how to employ it; and, as it appears tedious and long to the indolent, it becomes to them a *burthen*.

Now read again the answer to the ninth question, and you will find Dr. Young's thought much less obscure.

SOPHIA.

I think I comprehend it fully; he expresses, by a kind of metaphor, the essential relation between virtue and true pleasures.

MAD. DE SAINVAL.

That is to say, those which render us  
C better,



better, and are the noblest and most durable we can taste upon earth.

SOPHIA.

I observe, Mamma, that the pagan virtues were widely different from the virtue of which we speak. When you made me lay down my book, I was reading an account of the defeat of Brutus, the murderer of Cæsar; and this strange exclamation surprised me much: *O virtue, cried Brutus, thou art only an empty name!*

MAD. DE SAINVAL.

That, my dear daughter, was merely the effect of passion; for patriotism, which, in some measure, may be called a virtue, was in Brutus accompanied with great violence of temper. He hazarded and sacrificed every thing for the liberty of Rome; he even put to death his benefactor, because he considered him as a dangerous enemy to that liberty; and, after so many efforts and sacrifices, one fatal day deprived him of the whole prize: Brutus was conquered, and Rome subjected to new tyrants. Confounding then the success of his views with virtue, he

6

mistook

mistook the latter, and abandoned it as illusory.

SOPHIA.

The virtue of such men as Brutus, is a dreadful kind of virtue: it impelled one to condemn his son to death, and the other to assassinate his benefactor.

MAD. DE SAINVAL.

Both imagined that they were acting in obedience to the laws of nature; and to fulfil them they *made powerful efforts over themselves*, which is one of the characteristics of virtue.

SOPHIA.

One of them, however, gave himself up to despair, and the other put an end to his life.

MAD. DE SAINVAL.

If, instead of being conquered, Brutus had triumphed, do you think he would have called virtue a chimera?

SOPHIA.

On the contrary he would have applauded himself for practising it.

MAD. DE SAINVAL.

His attachment therefore to virtue de-

pended greatly upon circumstances : on the good or bad success of his efforts.

SOPHIA.

Undoubtedly.

MAD. DE SAINVAL.

How happy are we, my dear children, to be acquainted with virtues which seek not an earthly reward ! You observe that heroism, which is the exercise of the noblest faculties of man, cannot secure happiness, nor even preserve us from despair. Virtue itself therefore is not a real and permanent good, except when it is founded *on religion* ; that is, when the motives of its votaries are a desire and hope of pleasing God. A religious man never repents of those good actions which he has performed, yet his projects may miscarry ; his labours are not always attended with success, and then all his efforts seem to be unfruitful : but the prize is never lost, for the Master whom he serves rewards even *virtuous intentions*.

SECOND



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SECOND DIVISION.

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QUESTIONS.

12.

What is a vicious man?

13.

Who is, in general, a bad calculator?

14.

Who are the worst calculators?

15.

Why?

16. Prove

*A N S W E R S.*

P.

Because by steadily pursuing virtue every thing may be gained, and nothing lost; the sacrifices which it requires are of short duration, the prize is permanent.

O.

The vicious.

M.

He who habitually violates the duties imposed on mankind.

N.

A man liable to be deceived, and who on that account may hurt himself by a disadvantageous exchange, either by sacrificing a real for an uncertain good, or by preferring one present, and of little importance, to one future, but of much higher value.



QUESTIONS.

16.

Prove by another argument that the vicious are bad calculators.

17.

What is the most efficacious of all lessons?

18.

Find among the ancients a prince who nobly sacrificed ambition to friendship.

19.

What did a man of letters say, when told that his library had been destroyed by fire?

20.

What kind of people ought never to be believed on their word?

*[Find three answers to this question.]*

21. What

*A N S W E R S.*

T. .

"I should have profited very little by  
"my books, had I not learned from them  
"to bear the loss of them with resignation."

Q.

To them innocent pleasures soon ap-  
pear insipid, and with virtuous pleasures  
they are altogether unacquainted. The man  
of probity knows how to enjoy both at  
one time; and nothing remains to the vi-  
cious but fleeting pleasures, which are  
followed by lasting remorse.

U.

Flatterers.

S.

Jonathan, the son of Saul, and the friend  
of David.

U.

Those who continually praise them-  
selves, and speak ill of others.

R.

Experience.

U.

Those who affect to depreciate the ad-  
vantages which they enjoy, and to exagger-  
ate those of others.

C 5

Y. "How

QUESTIONS.

21.

What is history?

22.

One of the Chinese emperors imagined that he had discovered a beverage which possessed the power of rendering people immortal. One day, whilst he had before him a basin full of this precious liquor, his favourite was bold enough to drink a part of it, and the prince, in a passion, condemned him to die: by what means did the favourite save his life?



*A N S W E R S.*

Y.

“ How can you take away my life,”  
said he to the emperor, “ since I have  
“ drunk of the cup of immortality? If  
“ you can, I am innocent, and you have  
“ lost nothing; if you cannot, I am im-  
“ mortal as well as you.”

X.

An account of memorable events and  
actions.

Correspondence of the Figures and Letters.

12.	—	M.	19.	—	T.
13.	—	N.			U.
14.	—	O.	20.		U.
15.	—	P.			U.
16.	—	Q.	21.	—	X.
17.	—	R.	22.	—	Y.
18.	—	S.			

QUESTIONS.

How is it possible for those who are at a distance from the places of which they are fond, and the friends whom they love to live without pain?

Our people are not a certain lament when they are separated from their friends.

### THIRD DIVISION.

In what manner has a Chinese been defined decency?

What is the character of youth?

Who to the grace of youth join the love of their sex?

What kind of husband should a wife choose? his talents his lively and most virtuous improvement, and did the greatest good, and made the most noise after his death?

What is an end of a good?

QUESTIONS.



QUESTIONS.

23.

How is it possible for those who are at a distance from the places of which they are fond, and the friends whom they love, to live without pain?

24.

Our pleasures are fleeting, but is there not a certain sentiment which prolongs them?

25.

In what manner has a Chinese author defined decency?

26.

What is the emblem of young people, who to the graces of youth join the virtues of their sex?

27.

What artist in England produced by his talents the liveliest and most reiterated impressions, and did the greatest good, and made the most noise after his death?

28.

What is an æra, or epoch?

29. When

ANSWERS.

D—I.

Handel.

C—I.

The orange-tree, which produces at the same time both flowers and fruit.

E—I.

These words denote a fixed point in history, which is generally some important event, since men began to reckon by years.

A—I.

Yes; and it is gratitude towards those who procure them for us.

Z.

By endeavouring every where to do good, and constantly exerting themselves to become better.

B—I.

It is the natural complexion of virtue, and the paint laid on by vice.

I—I. This

QUESTIONS.

129.

When did the Christian, which is called also the common æra, commence?

30.

Which of human inventions has produced most good and most evil?

31.

What is a large library?

32.

Of what work was it said that it united the majesty of history with the entertainment of a romance?

\* 33.

In what country, and at what period, is it supposed that the young Anacharsis travelled?

\* 34.

How is the history of the Athenians divided?

1

\* 35. Who



A N S W E R S.

I—I.

This was said of the *Travels of the young Anacharsis*.

H—I.

A collection of errors and truths.

F—I.

At the birth of Jesus Christ, about 4000 years after the creation of the world.

\* L—I.

Into three periods, which are thus distinguished:

1st, The age of Solon, or that of laws:

2dly, The age of Themistocles and Aristides, or that of glory:

3dly, The age of Pericles, or that of luxury and the arts.

G—I.

Printing.

\* K—I.

In Greece, in the middle of the fourth century before the common æra.

R—I. The

QUESTIONS.

\* 35.

Who were the Athenian legislators that preceded Solon?

\* 36.

What is the character of the laws of Draco?

\* 37.

What punishment does idleness deserve, according to the laws of Draco?

\* 38.

What was the fate of that legislator?

39.

Where can men find shelter from the malignity of their enemies, and the inconstancy of those who call themselves their friends?

40.

*What is the most afflicting evil in this world?*—This question was debated by three philosophers, at the court of the king of Persia: find out the answers which they gave †.

† Seek the answers in the 43d and 45th pages.

41. Which

A N S W E R S.

R—I.

The Indian philosopher was of opinion that it is *severe bodily pain, accompanied with great uneasiness of mind.*

\* N—I.

They are as severe as his manners always were.

\* M—I.

Theseus and Draco, to whom we may join Epimenides.

\* P—I.

He flattered himself that he should be able to form free men and virtuous citizens, but he formed only malecontents; and his regulations excited such murmuring that he was obliged to quit Athens.

R—I.

The Grecian philosopher said, that it is *feeble old age, accompanied with poverty.*

Q—I.

In their consciences.

R—I. As



QUESTION.

41.

Which of these three philosophers appears to you to have been the wisest?

They are as follows: Socrates, Plato, and Aristotle.

Plato and Aristotle were disciples of Socrates.

The history of Socrates is well known. He was a philosopher who lived in Athens. He was known for his method of questioning, which is called the Socratic method. He was executed by drinking hemlock.

Plato was a philosopher who lived in Athens. He was a student of Socrates. He wrote many dialogues, which are conversations between Socrates and other people. He was also a teacher of Aristotle.

Aristotle was a philosopher who lived in Athens. He was a student of Plato. He wrote many works on philosophy, science, and politics. He was also a teacher of Alexander the Great.

## A N S W E R S.

R—I.

As for me, said the Persian, I am of opinion, *that the greatest evil which man can experience in this world, is to find himself near the close of life without having practised virtue.*

\* O—I.

Death. This is the only punishment which he decreed for the slightest as well as the most atrocious crimes: he said that he knew none milder for the former, and no other for the latter.

S—I.

The Persian.

Corre-

Correspondence of the Figures and Letters.

23.	—	Z.	34.	—	L — I.
24.	—	A — I.	35.	—	M — I.
25.	—	B — I.	36.	—	N — I.
26.	—	C — I.	37.	—	O — I.
27.	—	D — I.	38.	—	P — I.
28.	—	E — I.	39.	—	Q — I.
29.	—	F — I.	40.	{	R — I.
30.	—	G — I.			R — I.
31.	—	H — I.			R — I.
32.	—	I — I.	41.	—	S — I.
33.	—	K — I.			

DIA-



DIALOGUE IV.

*Mad. de Sainval, Sophia, Paulina.*

SOPHIA.

MAMMA, I am very fond of this new method, and I hope you will continue it.

PAULINA.

I should be very glad to know, whether it was to instruct me, or amuse Sophia, that you invented it.

MAD. DE SAINVAL.

I shall be extremely happy if I can accomplish both these ends at the same time.

SOPHIA.

You do still better, Mamma, for you procure instruction and amusement to us both.

PAULINA.

This amusement, I must confess, is very delightful.

SOPHIA.

SOPHIA.

And I am certain it will instruct me.

MAD. DE SAINVAL.

At any rate it serves to explain things of which you had no precise ideas before, and to make you recollect others which deserve to be remembered.

PAULINA.

When I have found all the answers belonging to one division, will it not be proper for me to write them down, in order to retain them better in my memory?

MAD. DE SAINVAL.

Certainly. Here are the cards containing the questions: write under each its corresponding answer. I shall also often dictate, in order that I may give you at the same time a lesson of orthography.

SOPHIA.

When we have collected a certain number of cards, may we not class them, and then write down separately in a few small books, the definitions, detached thoughts, anecdotes, &c.?

MAD.

MAD. DE SAINVAL.

You have guessed my intention, my dear Sophia; I designedly formed a collection of questions on different subjects: but by following this method, order will spring from confusion.

PAULINA.

You know, Mamma, how forgetful I am of the epochs; but I shall take care to write them down, and to repeat them often.

MAD. DE SAINVAL.

I intended to propose questions to you respecting all the kings of England and France, from the time of William the Conqueror, and to mark out the duration of their reigns; but as I could not find such historical books as I had occasion for, I cannot execute this part of my plan till I return to town.

SOPHIA.

Very fortunately you have the Travels of the young Anacharsis.

MAD. DE SAINVAL.

Yes; and as I proceed in my perusal of them, I continue to make extracts from

D

them.



them. All the questions and answers marked with an asterisk ( \* ) are taken from that work. If you write them down according to the order of the figures, you will compose an abridgment of the history of the Athenians.—I intend to procure some books of morality also, from which I shall select a few thoughts.

SOPHIA.

I wish you would not have recourse to the thoughts of others.

PAULINA.

I wish the same.

MAD. DE SAINVAL.

I shall sometimes gratify that wish, but not always, and that for your own interest.

FOURTH

---

FOURTH DIVISION.

---

QUESTIONS.

\* 42.

At what time had the Athenians recourse to Epimenides?

\* 43.

What fable is related concerning Epimenides?

\* 44.

In what manner may we explain the pretended sleep of Epimenides?

45.

What is enthusiasm?

\* 46. What



## A N S W E R S.

\* U—I.

The Cretans say, that when a child he fell into a profound sleep, which lasted forty years; that when he awaked, much astonished at the changes he saw around him, he was driven from his home as an impostor; and that he could not make himself be acknowledged until he had given the most convincing proofs of his identity.

\* T—I.

At a time of trouble and confusion, when every mind was filled with terror.

Y—I.

This word, which has several acceptations, signifies properly *a divine inspiration*: it sometimes means that ardor with which we give ourselves up to any pursuit or object that excites our admiration.

\* X—I.

That he spent the first years of his youth in solitude, devoting himself wholly to the study of nature, and forming his imagination to enthusiasm by fasting, silence, and meditation.

D 3

\* B—2. Yes,

QUESTIONS.

\* 46.

What opinion was entertained of Epimenides?

\* 47.

What service did he render to the Athenians?

\* 48.

Were the Athenians grateful to Epimenides?

49. What

## A N S W E R S.

\* B—2.

Yes, and he shewed himself to be very disinterested, for he refused considerable presents, asking nothing for himself but a branch of olive consecrated to Minerva; and nothing for Cnossus, his country, but the friendship of the Athenians.

\* Z—I.

He was considered as a man who conversed with the gods, and who could see into futurity.

\* A—2.

He calmed the minds of the people, and by a number of useful regulations endeavoured to bring back the Athenians to principles of unanimity and justice. He made several changes in their religious ceremonies, and abolished the barbarous custom which women had of disfiguring their faces when they accompanied the bodies of the dead to the grave.

D 4. E—2. Those



QUESTIONS.

49.

What maxims did a French traveller find engraven on the walls of the palace of Persepolis ?

50.

How may the history of the Old Testament be divided ?

51.

Who are those young people upon whose wisdom we may almost depend.

*A N S W E R S.*

E—2.

Those who do not rely much upon the knowledge they have acquired already.

C—2.

“ When people are under the greatest  
“ afflictions they must entertain the  
“ strongest hopes of finding consolation.  
“ The narrowest part of the defile is  
“ nearest the plain.

“ Whoever has his heart strongly at-  
“ tached to God will be happily delivered  
“ from all the afflictions that may happen  
“ to him, both in this world and the  
“ next.”

D—2.

Into six periods, or revolutions of time.  
The first extends from the creation of the world to the deluge, and contains 1656 years.

Correspondence of the Letters and Figures.

42.	—	T—I.	47.	—	A—2.
43.	—	U—I.	48.	—	B—2.
44.	—	X—I.	49.	—	C—2.
45.	—	Y—I.	50.	—	D—2.
46.	—	Z—I.	51.	—	E—2.



[ 59 ]

F I F T H   D I V I S I O N .

D 6

QUESTIONS.

52.

What is that invention which renders the power and wisdom of God visible to us in objects before invisible ?

53.

What effect does the advice of a friend produce on a fool ?

54.

What effects do the reproaches of an enemy produce on a wise man ?

55.

What is a monarchical government ?

56.

How is a republican government divided ?

57.

What do you mean by an aristocratical state ?

58.

What is a democratical state ?

59.

What is a mixed government ?

60. What

*A N S W E R S.*

I—2.

The government of one person.

K—2.

Into aristocratical, democratical, or mixed.

G—2.

None; he neglects it.

M—2.

That where every citizen has a share in the government.

L—2.

That which is governed by a certain number of citizens.

F—2.

The microscope.

N—2.

It is composed of two others, and is called aristo-democratic.

H—2.

He profits by it.

\* P—2. A



QUESTIONS.

60.

What fovereign was it whom a foreign ambaffador found at the top of a maft ; and who, in order<sup>d</sup> to give an audience to the minifter, made him afcend to the fpot where he was by a ladder of ropes ?

\* 61.

What kind of government did Solon eftablifh in Athens ?

\* 62.

What did Solon, in order to regulate the affembly of the people ?

\* 63.

What precaution did Solon take to prevent the abufe of eloquence ?

64.

How many years does the fecond period of the hiftory of the Old Testament contain ?

A N S W E R S.

\* P—2.

A popular government. It was settled that the supreme authority should be vested in assemblies of which every citizen had a right to be a member, and that in these they should deliberate on peace, war, alliances, and all the great affairs of the state.

O—2.

Peter the Great.

\* Q—2

Solon established a senate, composed of 400 persons, whose business was to examine at their leisure, and report to the assembly of the people, such affairs as were to be referred to their determination; hence this fundamental law, *Every decision of the people shall be preceded by a decree of the senate.*

S—2.

It extends from the deluge to the calling of Abraham, and contains 430 years.

\* R—2.

It was ordered that no orator should have any concern in public affairs, until his conduct had been thoroughly examined.

Corre-

Correspondence of the Letters and Figures.

52.	—	F — 2.	59.	—	N — 2.
53.	—	G — 2.	60.	—	O — 2.
54.	—	H — 2.	61.	—	P — 2.
55.	—	I — 2.	62.	—	Q — 2.
56.	—	K — 2.	63.	—	R — 2.
57.	—	L — 2.	64.	—	S — 2.
58.	—	M — 2.			



SIXTH DIVISION.

QUESTIONS.

65.

How many years does the third period of the history of the Old Testament contain?

\* 66.

What age was required in those who first delivered their sentiments in the assembly of the people?

\* 67.

What is the name of that tribunal at Athens which presided over public education, the execution of the laws, and good morals?

\* 68.

What testimony has been given to the integrity of this tribunal?

\* 69.

By what means did it make itself beloved, even when it exercised the most absolute power?

\* 70. How

A N S W E R S.

\* x—2.

*The Areopagus.* Those who composed it had no share in the administration of public affairs, but they held their places for life.

\* z—2.

It never employed punishments until advice and threats had failed; it displayed the greatest firmness in punishing crimes, and the utmost circumspection in reforming manners.

\* u—2.

It was established that they should be above fifty years of age, in order to prevent inexperienced people from misleading the multitude.

t—2.

It extends from the calling of Abraham to the departure of the children of Israel from Egypt, and contains 430 years.

\* y—2.

“Innocence, obliged to appear there,  
“approaches without fear; and guilt, convicted and condemned, retires without  
“daring to complain.”

\* E—3. Elo-

QUESTIONS.

\* 70.

How did the Areopagus behave towards its own members?

\* 71.

What did it dread as much as falsehood?

\* 72. Did



## A N S W E R S.

\* B—3.

Eloquence. Counsellors were obliged to banish from their discourses exordiums, digressions, ornaments of speech, and even that pathos which has so much power over feeling minds. In vain was passion displayed in the looks and gestures of the orator : the Areopagus sat for the most part during the night only.

\* A—3.

It judged them without partiality, and sometimes even for the slightest faults. A senator was punished for strangling a bird, which, being terrified, had taken shelter in his bosom. This was done with a view of shewing that a heart shut against pity ought never to have any power over the lives of citizens. Hence the decisions of this tribunal are considered as rules not only of wisdom, but of humanity also.

I—3. *Nature,*

QUESTIONS.

• 72.

Did Solon assign rewards to virtue?

\* 73.

What is it which often accompanies ignorance and imperfect knowledge?

74.

Find the emblem of modest knowledge and presumptuous ignorance?

75.

Find a corresponding thought, expressed by a poet.

76.

What does that mother resemble who applies to study in order to instruct her children.

\*

A N S W E R S.

F—3.

*Nature, in gifts though partial, still supplies  
By vanity, what she in parts denies.*

E—3.

An empty ear of corn raises its light head above the fruitful ear, bending under the weight of the grains with which it is filled.

G—3.

The pigeon, which softens the grain with which it feeds its young.

D—3.

Prefumption.

\* C—3.

Without doubt. It was enacted that the children of those who died with arms in their hands should be educated at the public expence; and that crowns should be solemnly decreed to those who had rendered essential services to the state.

Corre-



## Correspondence of the Letters and Figures.

65.	—	T—2.	71.	—	B—3.
66.	—	U—2.	72.	—	C—3.
67.	—	X—2.	73.	—	D—3.
68.	—	Y—2.	74.	—	E—3.
69.	—	Z—2.	75.	—	F—3.
70.	—	A—3.	76.	—	G—3.



DIALOGUE V.

*Madame de Sainval, Sophia, Paulina.*

SOPHIA.

HOW much, Mamma, that mother resembles you!

MAD. DE SAINVAL.

A thought, my dear children, has just now come into my head. A person who leads the life of a hermit, contrary to his inclination, has proposed a question: let us all three take our pens, and see who will write the best answer to it.

SOPHIA.

Ah, that is already settled.

PAULINA.

How proud I shall be if my answer be like that of my Mamma!

MAD. DE SAINVAL.

Here is the question. [*All three prepare to write.*]

E

PAULINA.

PAULINA.

My answer, Mamma, is at length finished. I have employed much more time upon it than you and Sophia have upon yours.

MAD. DE SAINVAL.

No matter, provided it be good.

PAULINA.

Will you permit me to read it to you?

MAD. DE SAINVAL.

No, give it to me. [*She reads.*]

QUESTION.

“ What advice should be given to one  
 “ who lives in retirement, cut off  
 “ from the society of friends ?”

*Paulina's Answer.*

“ To endeavour, while he is alone, to  
 “ behave well, and to discharge his duty to  
 “ every body, so that by this conduct, he  
 “ may find in his retreat the sweetest consolation, and the purest resources.”

*Sophia's Answer.*

“ To write often to his friends, to acquire knowledge, and indulge in good  
 “ thoughts,

“ thoughts, in order to find that consolation in himself which is not to be found in others.”

*Mad. de Sainval's Answer.*

“ To endeavour to make friends of his own thoughts.”

MAD. DE SAINVAL.

Your answer, Sophia, pleases me very much.

PAULINA.

I plainly see, Mamma, that yours is the best, and mine the worst of the three.

MAD. DE SAINVAL.

It is true, I have not advised those who live *in retirement* to discharge their duty toward every body.

PAULINA.

Yes, I did not reflect upon that.

MAD. DE SAINVAL.

There are also in that sentence superfluous and ill-chosen words, as well as others which are misplaced.

PAULINA.

For example, *so that by this conduct*, is



an expression with which I myself was not very well satisfied.

MAD. DE SAINVAL.

Besides, after telling the hermit how to find the *sweetest consolation*, we might have spared the words *purest resources*.— But you are in a deep study, Paulina: upon what are your thoughts now employed?

PAULINA.

On a *sweet consolation*, which still remains to me; for Sophia one day told me that my heart was better than my style.

MAD. DE SAINVAL.

It is for this very reason, because you have a good heart, that I wish you to have a good style also. Is it not in order to be useful to others that we ought to acquire knowledge? And can we hope to plead the cause of the unfortunate successfully, or to give salutary advice with advantage, when we express our ideas in an obscure, incorrect, and disagreeable manner?

PAULINA.

But, provided the ideas are good, is not that the most essential part?

MAD.



MAD. DE SAINVAL.

Yes; but in order to make an impression they must be enounced in a clear and accurate manner.

PAULINA.

For the future, Mamma, I will follow your advice better; I will listen with more attention to those who express their thoughts well; and when I have read any historical anecdote, or striking passage, I will write it down from memory, and then compare my style with that of the author.

SOPHIA.

A very good resolution.

PAULINA.

I have been very properly punished for my presumption. I hoped that my answer would be like that of my Mamma, and that it would be worthy of being communicated to the hermit.

MAD. DE SAINVAL.

It might be sent to him after I have corrected its faults. [*She takes up her pen.*] You will see, Paulina, that I am going to unite both our answers.

“ When people are alone, they ought  
“ to employ themselves on objects of im-  
E 3      “ portance;

“ portance; endeavour to have a pure con-  
 “ science, and often reflect on the great  
 “ advantages which they will derive from  
 “ an innocent and virtuous conduct. Thus  
 “ may they find in their own thoughts  
 “ the *sweetest consolation*.”

PAULINA.

Our ideas, Mamma, seem therefore to  
 have coincided.

MAD. DE SAINVAL.

Yes, and we differed in nothing but  
 the style.

SOPHIA.

I am of opinion, however, that the her-  
 mit will like your first answer better, *To*  
*endeavour to make friends of his own*  
*thoughts.*

MAD. DE SAINVAL.

And you, Paulina, which do you pre-  
 fer?

PAULINA.

I don't know . . . . the shortest.

MAD. DE SAINVAL.

Can you tell me the reason?

SOPHIA.

It is, I believe, because the shortest of  
 these

these answers does not express all, but leaves something to be guessed. Is not this what is called to express one's self with delicacy?

MAD. DE SAINVAL.

Yes; and in general we are fond of that which exercises our penetration without fatiguing it.

PAULINA.

But how must one do, Mamma, to write with delicacy?

MAD. DE SAINVAL.

Were I able to teach you, my dear Paulina, I should be very cautious of doing it. To rectify those faults which escape you, and to point out a want of accuracy, perspicuity, or precision, is all that I can do to correct your style. Never seek to ornament it, never employ any but just sentiments, and you will be certain at least not to displease. The *natural* in style resembles *integrity* in conduct, no graces can atone for the want of it. You know, I believe, this maxim, *Affected wit spoils that which one really possesses*: that is to say, every thing laboured and far-



fetch'd, every ingenious thought not suited to the nature of the subject, and the circumstances of those to whom we are speaking, is a false ornament, which debases the style, instead of embellishing it. From these remarks you may readily conclude, that there are certain cases in which ingenuity would be very improper.

SOPHIA.

For example, if little Nancy, who is not yet seven years of age, were obliged to remain eight days in her apartment, without seeing her companions, we would not say to her, *Endeavour to make friends of your own thoughts.*

MAD. DE SAINVAL.

But we might give her the same advice in other words: *Imagine that your dolls are friends who come to see you.*

SOPHIA.

True!

MAD. DE SAINVAL.

I am very little acquainted with the hermit upon whose question we have been just now employed. Were he my friend,  
and

and in wretched circumstances, I would take care not to confine my answer to the short sentence which I have enounced in the oracular style ; but I do not even correspond with him. I learned this morning from Madame Belmont that he is very much dissatisfied with his reclusive situation, and that he begged her to tell him a remedy for languor. I wished to exercise you in writing, and the hermit's condition furnished me with a subject ; and as it is proper to give employment to those who are oppressed with languor, I have made my answer a little enigmatical, to exercise him in finding out the thought of the person who gives the advice.

PAULINA.

I hope I shall never make any answers so bad as that which I composed to day, for I am resolved to give great application, in order that I may attain the habit of writing well.

MAD. DE SAINVAL.

It indeed is a very valuable talent. I do not speak of that which is designed for the benefit of the public, but only of

E 5 the

' the talent of writing well for those with whom we are connected. How often does it happen that a letter becomes a real blessing!

SOPHIA.

Especially when it comes from a friend. —It is almost an age since I heard from Lady Louisa.

MAD. DE SAINVAL.

You will soon, my dear Sophia, have no occasion for her letters.

SOPHIA.

How, Mamma, may I hope to see her?

MAD. DE SAINVAL.

I flatter myself that she will come and spend a few weeks with us; and I would have told you this sooner, had I not been apprehensive of some obstacle . . . .

SOPHIA.

Ah! Mamma, how kind you are! now I am happy.

MAD. DE SAINVAL.

You see your reward, my dear Sophia, for wishing so anxiously to accompany me to Belmont Hill.

SOPHIA.



SOPHIA.  
Ah! Mamma, I was rewarded before:  
or rather I had no need of a reward.

PAULINA.  
I hope Lady Louisa will be fond of  
our amusement of question and answer,  
although she is seventeen.

MAD. DE SAINVAL.  
I hope so too.

PAULINA.  
Do you remember, Mamma, that she  
is still fond of Fairy Tales? She wished  
to give us some volumes of them, but you  
disapproved of that kind of reading.

SOPHIA.  
And, to comfort Lady Louisa for re-  
fusing to permit her to read some of these  
tales with us, you promised, Mamma, to  
compose a Fairy Tale on purpose for  
her.

MAD. DE SAINVAL.  
I shall soon discharge that promise.

THE whole of Madame de Sainval's time was divided between her benefactress and her children; and the former sometimes assisted in the instructions which she gave to the latter. Among the books which her friend brought with her there was a work entitled, *Poems and Essays, by a Lady lately deceased*: and one Sunday evening, the whole family being assembled, Madame de Sainval read to them a little essay on *true Fortitude*, which gave rise to the following conversation.

DIALOGUE VI.

*Madame Belmont, Madame de Sainval,  
Sophia, Paulina.*

MAD. BELMONT.

I Cannot thank you sufficiently for making me acquainted with this work: by fortifying my mind, it contributes, I am sensible, towards calming my grief.

MAD. DE SAINVAL.

Ah! Madam, to appreciate it properly, you must have been acquainted with Miss B\*\*\*. Had you been a witness to her sufferings and virtues, and had you known under what circumstances she became an *authoress*, her writings would appear to you still more admirable, and you could not think of her without being melted into compassion.

MAD. BELMONT.

Tell me, I pray, every particular you have been able to collect concerning Miss B\*\*\*.

MAD. DE SAINVAL.

I know that she was descended of a  
family



family distinguished by the qualities of the heart, and the charms of good sense. That, when about the age of thirty, being attacked by a disorder of the breast, she lost the power of speech, from a total extinction of voice. From that period till the time of her death, that is to say for the space of ten years, she underwent the greatest sufferings; but her soul, naturally gentle and pious, supported by invisible assistance, was purified and strengthened in the bosom of pain, and her patience visibly encreased with her misfortunes.

She had invented a kind of language by signs, which, together with writing, supplied the want of speech: and she often spent her time in reading or making use of her pen; but, except a few poetical pieces with which her relations only were acquainted, she never shewed her works to any one. The employment of the last years of her life was not known therefore till after her death; and, on reading the different essays which she has composed, her friends saw, with a mixture of surprize and admiration, that her long and painful illness,

illness, instead of impairing her talents, seemed rather to have brought them to perfection; and they have assured me, that she never shewed so much delicacy of sentiment, and knowledge of the human heart, in her conversation, as are displayed in her writings.

MAD. BELMONT.

How! was it after losing her health and the use of speech that she rose superior to herself; and was it by becoming dumb that she acquired the faculty of conveying instruction?

SOPHIA.

With what blessings does Providence delight to counterbalance our sufferings!

MAD. DE SAINVAL.

Ah! If that *pious and happy soul*\* now

\* Alluding to the motto prefixed to the works of Miss B\*\*\*:

*Vattene in pace, alma beata & bella!*

*Vattene in pace a la superna sede,*

*E lascia al mondo esempio di tua fede.*

ARIOSTO.

Which may be thus translated, "Go in peace, pure and blessed soul! Go in peace to the ethereal abodes, and leave to the world an example of thy faith!"

arrived

arrived at the mansions of peace, can know that she has made salutary impressions on others, how much must such a thought add to her felicity!

The effect which Miss B\*\*\*'s sufferings had over her mind brings to my remembrance a comparison which may be applied to her with great propriety: "Bodily evils," says a certain author, "resemble the flames which surround a vessel employed for the purpose of refining some precious metal."

How unjust therefore are they who, exclaiming against the misfortunes inseparable from the condition of humanity, dare to censure the ways of Providence! But they are unjust, because they are ignorant or incapable of reflection. One day having gone to see *Raphael's cartons* in the company of some people unacquainted with painting: struck only with the faults in the colouring, they could not be persuaded that they were the works of so celebrated an artist, and would not even believe them to be the productions of a skilful painter. Connoisseurs, on the contrary, who in a sketch do not expect  
to



to find all the merit of a finished piece, admire in these works the ideas of a man of genius, and even the touches of a great master \*.

MAD. BELMONT.

The account which I have heard renders the works of Miss B\*\*\* doubly valuable.

MAD. DE SAINVAL.

For my part, I never read them without being sure to find just sentiments well expressed. It would appear as if other moralists wished merely to convey a good opinion of their talents and heart; but, instead of aspiring at praise, Miss B\*\*\* wrote only to strengthen her principles, and to enable her to practise better those virtues which she cultivated. She has concealed her precepts, and shewn only her example.

MAD. BELMONT.

I wish her works were translated, that the utility of them might be more extended.

\* These cartons, which are now in Windsor Castle, were intended to serve as patterns for tapestry.

MAD.

MAD. DE SAINVAL.

And I, who ardently wish to gratify every inclination of my much-respected friend, will now endeavour to translate one of these little essays as a specimen.

AN

## E S S A Y

ON

## F O R T I T U D E.

**T**RUE fortitude is the resolution with which the mind encounters all the trials and all the ills of life. It consists not in being insensible of them; for to bear what we do not feel requires no exertion; but it renders us superior to them, and enables us to perform our duty in every different situation, in every change that can affect our outward circumstances, or our inward feelings.

There is a kind of fortitude which proceeds from constitution. Some are less affected by trials than others, because they are born destitute of sensibility, and some, from strong health and spirits, are able to endure many hardships without sinking under their pressure. But this resistance  
can



can only extend to a certain degree. The sources of afflictions may be so multiplied as to affect the most insensible, and then their apparent fortitude is overcome. The strongest health and spirits can only resist a little longer than the weakest; they must give way to a sufficient force, and therefore the source of true and constant fortitude can never be derived from them.

There is also a kind of fortitude which is called forth to action on particular occasions, and for a time appears superior to the trial; but this may sometimes be inspired by motives which are highly blameable. A particular object which is eagerly pursued will enable a person to go through what, at other times, might appear insupportable: but these efforts can only last while the motive remains in force; and those who by this means have been rendered equal to what may appear the greatest trials, have often, at other times, sunk under the smallest.

True fortitude must owe its origin to some principle which is constant and unchangeable, and can support it at all times, and under every attack.

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It cannot therefore be derived from any thing in this world. Natural strength must yield to pain and sorrow; earthly considerations can support us no farther than their immediate influence extends. Pride, for instance, cannot enable us to bear humiliations, or even those little mortifications which daily occur, when there is no credit to be gained by doing so; and philosophy must at last be reduced to nothing more than suppressing complaints, and making the best of what it cannot cure. These may inspire a strength which will last for a time, a strength which may serve for certain occasions, but will fail on others, or an appearance of strength to conceal our weakness: but none of these can inspire that fortitude which is a constant, invariable disposition of mind, prepared for every trial, and superior to them all: this can only be derived from an entire confidence in that assistance which can never fail; from a motive for action which is sufficient to carry us through every trial, and from hopes which nothing can extinguish.

The

The effect of this fortitude is, that it makes us steadily pursue the great aim we have in view ; it is drawn aside by no pleasure, it shrinks from no difficulty, it sinks under no affliction, but resolutely goes on, whatever may be the path assigned, and, though it may suffer, it never yields.

This virtue is exercised not only in the greatest afflictions, but in the daily occurrences of life ; and if in these its trials are not so painful, yet they may perhaps often be more difficult. It enables us to bear the faults and weaknesses of others, the disappointments and humiliations which all must meet with, and the numberless little vexations and inconveniences which though when considered separately may appear trifling, yet often affect the temper much more than we are generally aware of.

It is also exercised by our own weaknesses and imperfections ; for there is no person living who can value himself on having always preserved the same equal state of mind and spirits : and it is no inconsiderable part of true fortitude to avoid



giving way to what none can avoid feeling, and to persevere in acting as we ought in every different disposition of mind.

This then is the great and distinguishing character of true fortitude: That it is constant and invariable, the same at all times, in all trials, and in every state of mind; it depends not on the circumstances in which we may be placed, nor on the strength either of body or animal spirits which we may enjoy; but it enables us to exert all the strength we possess, which is often much more than we are apt to imagine; it is seated in the *will*, and never gives way in any instance.

Without this virtue there can be no dependance on any other. Those who are born with the happiest dispositions imaginable must find a time of difficulty; a time when, from the opposition they may meet with, or from their own weakness, the performance of their duty must require no small degree of exertion; and if they have not fortitude to go on in spite of all such difficulties, their former good dispositions and good actions will be of little use.

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The practice of virtue is indeed often attended with applause sufficient to animate vanity to assume the appearance of it; and even where it is pure and genuine, the esteem and affection engaged by it cannot but be highly pleasing to all, and must afford some degree of assistance and support. But there are many instances in which all these supports are entirely wanting; and true fortitude will enable us to act as we ought to do without any such assistance, and even when we are sure that the consequence of doing so will be directly contrary to all this.

It can bear not only the want of approbation, but the mortification of being slighted or blamed, and persevere, whatever may be the consequence in regard to this world; not from a contempt for the opinions of others, for it does not hinder such humiliations from being felt, but it supports them with courage and resolution, and will never endeavour to avoid them by the slightest deviation from the right path, or to indemnify itself by a haughty display of its own superiority, or by giving any  
degree

degree of pain or humiliation to those from whom they came. Far from being a stern or rugged quality, it is indispensably necessary to support that gentleness and sweetness of disposition which form the charm of social life, and which can never be long preserved by those who have not fortitude to bear the vexations they must often meet with from the weaknesses and inadvertencies, and even from the pride and ill-temper, of those with whom they converse. The pretended *point of honour*, as it is commonly called, which immediately resents every trifling injury, and endeavours to return it, is in fact a weakness; a proof of our being incapable to subdue our self-love. True fortitude, on the contrary, can conquer it; and without this no apparent gentleness of character can ever be depended on, since it will only last till there is sufficient provocation to get the better of it.

To the want of this kind of fortitude, so frequently to be met with, much of the unhappiness of society is owing. A trifle  
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gives offence, and is resented; we cannot bear a little want of attention, nor the slightest humiliation; or, perhaps, we cannot bear to appear defective in spirit to resent unkindness, and do ourselves justice. True fortitude can bear it all whenever it is our duty to do so; and few consider the importance of exerting it on such occasions.

The great obstacle in the way of acknowledging and rectifying our errors, is the want of sufficient fortitude to bear the sight of our own imperfection. It enables us to see and to acknowledge our errors and our faults, instead of having recourse to any artifice or misrepresentation to disguise or justify what the heart in secret disapproves, or must disapprove on a fair and impartial consideration.

In great afflictions fortitude is exerted not only in suppressing complaints and murmurs, but in rendering us superior to them, by enabling us to take an enlarged view of things, to consider the hand from which they come, and the advantages which may be derived from them; and  
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it inspires not merely a tame submission, but an active resolution, which, in every trial, exerts its utmost powers, and excites us to do the best we can, whatever that may be, and whatever struggle such exertion may cost us.

In short, it enables us to make the best of every thing, to pursue steadily and constantly the path of duty, unmoved by all the attacks of pleasure or of pain, and unwearied by the most tedious and apparently unsuccessful exertions.

In order to obtain this fortitude, we cannot but be sensible that a strength superior to our own is necessary; the experience of every day must shew us our weakness, and the insufficiency of those supports which any thing in this world can afford us; but the Word of Eternal Truth has promised us a support which shall never fail those who sincerely seek for it. For this then we must apply by constant prayer, not only in general, but on every particular occasion. But we must not suppose that this help can be obtained without exerting our own endeavours;

we must do our best, that we may hope to be assisted, and in so doing we may securely depend upon it in every trial to which we may be exposed.

Too great a confidence in our own strength is, indeed, directly contrary to true fortitude, and generally leads to a defeat; but we should also be cautious that we do not run into another extreme, and give way to such a degree of diffidence as may hinder us from exerting ourselves, or give the name of diffidence to real indolence.

The consciousness of our own weakness should, indeed, induce us to seek a more powerful assistance, but our endeavours are necessary in order to obtain it; and neither the presumptuous nor the indolent have any right to hope for it.

Let us then exert ourselves on every occasion, and never give way in the smallest instance, if we mean to triumph on the greatest. Let us endeavour to impress upon our minds the importance of the objects we have in view; *the favour of God, and our own eternal happiness*; we shall



shall then have a motive for action continually before us, sufficient to support us in the greatest difficulties, an armour proof against the severest shocks of affliction, and which will enable us to endure the longest course of sufferings to which human life is liable.

Is it possible we should sink under the humiliation we may meet with from men, while we may hope for the approbation of God himself? What! can we be overwhelmed by transient ills, with the prospect of endless felicity before us?—It is from want of reflecting sufficiently on these great objects, that the trials of life appear so formidable; and the only effectual preparation for these trials is to arm ourselves beforehand with consolations which they cannot take away, and with motives for action which may be sufficient to carry us through them with resolution and vigour.

When we look into the Holy Scriptures, we find the Christian life continually represented as a state of warfare, in which we are called to contend with the

temptations of the world, and with our own perverse inclinations. We must deny ourselves, and take up the cross, if we would be the disciples of Christ;—we must conquer if we would obtain the crown;—we must lay aside every weight, and run with patience the race that is set before us;—we must endure to the end, if we hope to be saved.

Such is the account given us of the state to which we are called, and such a prospect must strongly impress upon our minds the necessity of arming ourselves with true fortitude; of being steadfast, immoveable, while we have the most powerful and comfortable motives to induce us to be so, forasmuch as we *know* that our “labour is not in vain in the Lord.” We know that we shall conquer if we faint not; that if we are faithful unto death, he will give us a crown of life—a happiness beyond what the eye hath seen, or the ear heard, or the heart of man is able to conceive.

Such a view of the Christian life must shew us in a strong light the nature of  
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that fortitude which is required in order to enable us to perform our part in it. Human motives may inspire occasional exertions, which excite admiration; but those instances of fortitude which are most admired are seldom in reality such as are most difficult; and the true Christian must be armed with a fortitude far superior to that which is displayed on such occasions; a fortitude which requires no earthly support, which aims at no present reward; which resists pleasure and pain, humiliation and weariness; which is the same at all times, and can always obtain the most difficult of all conquests—that which is gained over our own inclinations.

The person who sacrifices pleasure to ambition, the comforts of life to avarice, any present indulgence to pride, or some other predominant passion, may appear to act with fortitude in many instances, when in fact his conduct is directly contrary to it, since he only gives way to a darling inclination, and pursues the means of gratifying it; and should an occasion



present itself which required the sacrifice of that inclination, his imaginary fortitude would quickly vanish.

But the fortitude of the true Christian is prepared for every thing; like all his other virtues it is not the occasional exertion of a moment, but the habitual disposition of his mind. It is also, like all other virtues, never perfectly known till an effort is necessary to put it in practice. All are sensible that it is necessary in pain and afflictions; few consider sufficiently how often it is necessary even in the most ordinary occurrences, as for instance in our familiar intercourse and conversation.

How often are men's real sentiments disguised, the innocent calumniated, and false maxims suffered to gain ground, merely for want of resolution to resist the torrent, from a fear of appearing singular, or of losing any share in the good opinion of others, by opposing their sentiments? And thus the cause of truth and of humanity is betrayed, and often suffers as much from timid friends as from real enemies, for improper conversation,

sation, heard and not contradicted, will influence the character and conduct: by degrees the mind grows familiar with what it once disapproved, and learns to believe what has been frequently repeated and suffered to pass unnoticed, till that delicacy which was shocked at the least appearance of evil is insensibly lost.

Wrong opinions, not carefully examined, mislead the practice, and uncharitable ones corrupt the heart; but the exertions which true fortitude employs in refuting them are at the same time to be carefully distinguished from that positiveness and love of contradiction which so often disturb the peace and pleasure of society, and which (even when they happen to be exerted in a good cause) frequently do a real injury to what they mean to defend.

The person, on the contrary, who feels pain in opposing the opinions and inclinations of others, and who does it merely from a sense of duty, will always endeavour to avoid giving pain in doing so; but there is a gentleness and timidity of disposition,

and an earnest desire to please, which may be carried to excesses as well as those which are contrary to them; and true fortitude requires the sacrifice of our inclinations whenever our duty makes it necessary. But it is impossible to enumerate the various instances in which fortitude is necessary in the daily occurrences of life. A careful attention to our own conduct, and a candid enquiry into the motives of it, will be the surest means to point out to us wherein we fail, and to give us a just notion of that fortitude which is necessary to support us on every different occasion.

Let us then often examine our own hearts, and enquire whether the fear of displeasing others does not sometimes induce us to disguise our real sentiments, and appear to approve what in our hearts we condemn;—whether we are not sometimes positive because we cannot bear to own ourselves in the wrong, or complying because we fear to suffer in the good opinion of others;—whether we do not sometimes give a sanction to injurious suspicions,



suspicious, or ill-natured ridicule, from a fear of being thought to possess less penetration than others, or from the apprehension of exposing ourselves to the like if we should venture to oppose them;—in short, whether we are never induced by fear either to speak or to be silent, when our unprejudiced judgment and our conscience would have led us to act otherwise. If so, we are in that instance wanting in true fortitude; nor is the want of it less evident in giving way to our own faults and weaknesses than to those of others.

Have we learnt to subdue our pride, anger, caprice, and all those passions which are so often excited by trifles in common life, and which on such occasions are in general too easily suffered to take their course without resistance? Do we not rather sometimes give way to them for want of resolution to endeavour to suppress them, or from a fear of being despised for our insensibility or our tameness if we should suffer malicious insinuations to pass unnoticed? Can we bear the

various kinds of mortification we meet with from others without a thought of retaliation, and submit even to unjust censure, when charity, or any other moral obligation, requires our doing so? Can we sacrifice our inclinations to those of others with cheerfulness and good-humour, without telling the world that we are doing so, and endeavouring to exalt ourselves at the expence of those whom we pretend to oblige, and to gain admiration to support and reward us? Can we bear the follies and weakneses of those with whom we converse, and the many little circumstances which often render society tiresome to us, without giving pain by shewing that we are ill at ease? And do we endeavour, by every gentle and engaging method, not only to make others easy and happy, but to win them over to all that is amiable and good, and assist them to amend those imperfections which we cannot help observing, without exposing them to the humiliation of knowing that we are sensible of them?—Such is

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the examination our hearts and consciences should undergo. The good that may be done this way is seldom attended to as it deserves; but such endeavours suppose no small degree of fortitude, since their success must in general be attained by slow and almost imperceptible degrees, and often remains entirely unknown; and, far from being attended with any admiration, they will, for the most part, pass unnoticed, perhaps often be totally misinterpreted.

These are but a few of the numberless occasions in which true fortitude is necessary in common life. A little attention to the circumstances which daily occur will point out to us many more on which it may be highly useful to enquire into the motives of our conduct; and such enquiries will often shew that a want of fortitude is in reality the source of many faults and imperfections which are too generally overlooked, or ascribed to some other cause.

How happy, then, is the situation of  
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that man who is armed with this true and constant fortitude which rests with full confidence on the ALMIGHTY, and is supported by him in every trial! He who possesses it is prepared for all events, and able not only to *suffer*, but to *act* as he ought to do in every emergence;—he can bear with the same resolution those severe shocks which at once destroy his earthly happiness, and those little mortifications which continually alloy it;—he never can be deterred from the path of duty, either by the allurements of pleasure, the dread of sufferings, or the languor and disgust which attend on long-continued trials, and the discouragement of repeated disappointments! The nerves may tremble at the approach of pain, the spirits may sink beneath a load of grief, but the mind remains unmoved; and pain or affliction, however strongly felt, are boldly encountered whenever they are inflicted by the dispensations of providence, or when the consideration of duty makes it necessary voluntarily to endure them.

This alone is true Christian fortitude; a fortitude far superior to that which, in many striking instances, has engaged the admiration of mankind; and this is necessary to all who wish to attain that perfection to which we are called.

PAULINA

**PAULINA** and Sophia considered Lady Louisa's arrival at Belmont Hall as a most fortunate event ; and Madam Sainval, being desirous of fulfilling her promise, read to her family a tale, entitled,

ZARA AND ZARINA.

“ Tell me a Fairy Tale,” said the beautiful Rayola, Queen of Cherusquas, one day to the faithful Eugenia, who was one of those ladies whom she admitted to the honour of conversing with her. Eugenia bowed respectfully, considered a few moments what she should say, and then began as follows.

Young Zara, the wife of Sady, who enjoyed a distinguished rank in the kingdom of Circassia, having become the mother of a charming daughter, whom she named Zarina, went to consult an old hermit celebrated for his knowledge, and who was accounted a magician, respecting the



the fate of her child. " I have not the  
 " gift of performing miracles," said the  
 old man, " but I have profited by my  
 " long retirement, and by repeated efforts  
 " I have obtained the protection of the  
 " Fairy Sapia : upon her depend all those  
 " valuable endowments which embellish  
 " life, and it is she alone that can render  
 " Zarina happy." " Ah! direct me to  
 " her abode," cried Zara. " I can only  
 " point out the road which conducts to  
 " her palace," replied the hermit; " it  
 " is situated on the summit of a moun-  
 " tain, and the fairy receives with the  
 " utmost friendship such women as ma-  
 " ternal affection induces to visit her.  
 " Were you attracted towards her by a  
 " desire of acquiring glory, the way  
 " would be much longer, much more  
 " dangerous, and much more laborious.  
 " The route which you must pursue is  
 " traced out upon an ancient piece of  
 " parchment, enclosed in that portfolio;  
 " it is the most valuable treasure in my  
 " possession, for it will, perhaps, be the  
 " means of rendering you happy. Take  
 " it

" it along with you; forget not to  
 " consult it, you will find in it the dif-  
 " ferent paths which you ought to follow,  
 " and the precipices which you must  
 " shun. Adieu, Zara; set out to-mor-  
 " row at break of day, enter the neigh-  
 " bouring forest on the eastern side, and  
 " follow on the right the rivulet which  
 " flows between palm-trees."

Zara departed, and marched forwards  
 with great courage, according to the old  
 man's directions, whilst her soul was ani-  
 mated by the most flattering hopes. " I  
 " am about to become," said she, " the  
 " best and the happiest of mothers. I  
 " myself will regulate the destiny of my  
 " daughter. I shall not even have re-  
 " course to the advice of the fairy, and I  
 " shall have occasion only for her power."  
 — Occupied with these ideas, Zara neglect-  
 ed to examine the map of the country,  
 and yet she still continued to advance.

When she recovered from the reverie  
 into which she had fallen, she perceived  
 that she had wandered from the rivulet;  
 and finding herself in a place where four  
 roads

roads met, she knew not which of them to pursue. Having consulted the portfolio, she found that by way of direction it contained a series of maxims written in letters of gold, one of which struck her eye, and was as follows: **THOSE WHO BELIEVE**

**THEMSELVES TO BE ALREADY WISE, WILL NEVER REACH THE PALACE OF SAPIA.**

"This sentence," exclaimed Zara, "does

"not concern me, it doubtless alludes to

"those who pretend to be wise, without

"being so in reality." However, up-

on examining the map, she clearly saw

that she had wandered to the distance of

some furlongs from the road which she

ought to have followed. Whether it

was owing to laziness or presumption, she

resolved not to return, and she imagined

that she could regain the proper route by

a much shorter path. That which she

chose was marked with a black line, like

all those that were to be avoided. She

saw that by pursuing it she would ap-

proach a precipice, and this maxim at-

tracted her notice, **THOSE WHO UNNE-**

**CESSARILY EXPOSE THEMSELVES TO DAN-**

**GER**



GER WILL SINK UNDER IT. But Zara put little faith in these sentences, and endeavoured to persuade herself that by redoubled prudence and care she should avoid the fall with which she was threatened. Had she been less confident of her own prudence she would have shewn more caution in pursuing that delightful path which she entered, for it was marked with these words, THE BOUNDARIES OF THE TERRITORIES INIMICAL TO THE FAIRY SAPIA. Charmed with the beauty of the place, which being covered with flowers exhaled the most delicious odour, and hurried away by curiosity, Zara lost even the remembrance of the precipice that she ought to have dreaded. Nature hitherto had been animated only by the warbling of birds, but on a sudden the sound of human voices was heard; and Zara, having listened, found that they were celebrating pleasure and love. The sportive and joyful company from whom this concert proceeded were representing, and seemed to realize, mirth and laughter. They soon assembled round Zara, and  
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one of the nymphs invited her, with the most engaging air, to accompany her to the palace of the fairy. "Charming guide," said Zara, "I throw myself under your protection; but are we not still at a great distance from the palace of Sapia?" "At a great distance without doubt," replied the nymph; "it will be impossible for you to arrive there to-morrow, but be not uneasy; as you must be fatigued with the labours of the day, come and repose at the habitation of Mundana."

The reception given her by this fairy charmed Zara still more than that of the nymph. Nothing was milder than her looks, nothing more seducing than her conversation, and nothing could equal the beauty of her abode. Zara being placed on a sofa, which possessed the virtue of instantly refreshing those who reclined on it, Mundana said to her, "Your dress is too simple; permit another to be brought, better suited to your shape, and better calculated to set off to advantage the delicacy of your complexion." In an instant Zara saw herself clothed in  
a robe

a robe of silver gauze embroidered with emeralds and rubies, her head was ornamented with three roses composed of the most brilliant diamonds. A moment after a table loaded with exquisite viands, and the most superb vases, was placed before the sofa by invisible hands. Six pages of honour served the stranger, and seemed to anticipate all her wants. When the repast was ended, she requested permission to view the palace, and Zephyrina, for that was the name of the nymph who had accompanied her thither, gratified her curiosity. She conducted Zara to the picture-gallery, where she pointed out to her Venus rising from the bosom of the waves—and Venus, faithless to her husband, captivating Mars, and afterwards abandoning him for Adonis. Advancing forwards, she perceived Jupiter, who, transformed into a golden shower, was insinuating himself into the retreat which concealed Danae. And a little farther she observed Cleopatra, who was accompanying Antony in a light bark, the sails of which were purple, and the



the cordage of silk and gold tissue. After surveying a long series of paintings of the same kind, Zara was conducted to a hall, the sides of which were covered from top to bottom with mirrors so artfully disposed that they reflected in a thousand different ways, and always with advantage, the image of those who went thither to contemplate their persons. Zara was so much delighted with the effect of her dress, that she found it very difficult to quit the hall. "We are quite near the library," said Zephyrina to her; "our literary men sometimes assemble there, do you wish to see them?" Though Zara was at this time very little disposed to engage her attention with books and men of letters, she could not refuse to follow her conductor. "I present to you," said Zephyrina, "the celebrated Miridas, historiographer and librarian to the fairy Mundana." Then addressing herself to him, she added, "A desire of being acquainted with you, and of hearing you converse, induced the illustrious Zara to visit this palace." Highly flattered

Flattered by this compliment, Miridas  
 hastened to shew her the books entrusted  
 to his care. "They are," said he,  
 "divided into three classes. These will  
 "instruct you respecting the origin and  
 "history of nations, they ornament the  
 "mind, strengthen the memory, and in-  
 "spire a noble pride into the descendants  
 "of those heroes who founded empires.  
 "By assiduous labour I have freed the  
 "works of those learned men from the  
 "tedious morality which disgraced them."  
 (On hearing the word *morality* pronounced,  
 Zephyrina began to yawn.)—"And what  
 "are your works?" asked Zara.—"You  
 "will find them in the second class," said  
 he.—Having cast her eyes thither, she  
 discovered an immense collection of Fairy  
 Tales; and a little farther distant a collec-  
 tion of all the theatrical pieces both an-  
 cient and modern. Zara had never been  
 in any library so suited to her taste; she  
 was very much disposed to remain in  
 it, but Zephyrina told her that the ball  
 was about to commence. Upon this in-  
 formation Zara forgot all her anxiety, and  
 was

was entirely occupied with the pleasure of displaying her beauties in the most brilliant assembly in the world.

“What an ornament you are to my court!” said Mundana to her, when she saw her next morning. “Ah! if Zara partake of the sentiments which she inspires, we shall never separate.” Zara, flattered by this mark of friendship, and more so by these praises, kissed the fairy’s hand, expressing at the same time how grateful a sense she entertained of her kindness. “But my lot,” added she, “is connected with that of Sady, my spouse; besides, I am a mother, and my whole ambition is to discharge with propriety the duties of that relation.” “Do you love Sady?” asked the fairy. “More than my life.”—“Well, you are going to see him again.” Mundana then, taking an opera-glass, approached a window, and addressing herself to Zephyrina, “Yoke,” said she, “two pigeons to my flame-coloured car, and convey your friend to the gardens of the king of Circassia. And do you, Zara, take this

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“ring,



“ ring, and suspend it over the head of Sady, as soon as you perceive him.” In an instant the flame-coloured car rose in the air, and Zara beheld the flowery path from which she had wandered, and the rivulet, the course of which she had at first followed. Her looks were soon fixed on the habitation of the old hermit, who trembled when he saw her in the air with Zephyrina, raised his arms towards her, and then suffering them to fall down, prostrated himself, oppressed with grief. The car, however, flew along, and did not stop until Zara sent forth a shout of joy on perceiving Sady, who, stretched out under a tree, was clasping in his arms the little Zarina. After enjoying this agreeable spectacle for a moment, Zara suspended the ring, and by a new prodigy drew the father and the child into the car. “ Now,” cried she, “ I am about to be happy, united to those whom I love.” Sady’s surprise got the better of his joy, or at least did not suffer him at first to express what he felt. He fixed his eyes a long time upon Zephyrina, who turning her car,

car, and animating by her voice the two pigeons, directed their flight towards the forest. "Behold my benefactress," said Zara; "you must assist me, my dear husband, to make a proper return for her kindness." Sady's astonishment still continued; but the object of it was changed when they arrived at the fairy's palace. Her court was collected within a kind of inclosure called the Hall of the Muses, which contained the statues of these nine sisters, and their most learned votaries. As soon as the flame-coloured chariot appeared, Mundana raised her rod in the air, struck the earth with it, and touched one of the statues. The car then immediately descended, the statues became animated, a transparent and luminous veil, supported by columns of crystal, surrounded the inclosure; a million of lamps of different colours supplied the want of day-light; and a theatre arose, in which an opera was performed. Next day, and for some days following, new entertainments were exhibited, no less

brilliant; for Mundana's imagination was equal to her power.

Zara, however, had not leisure to think much of Zarina, who, entrusted to two slaves, grew up under their protection in a corner of the palace. Sady was still more engaged; for his figure pleased Zephyrina, who employed so much art to captivate him, that his whole attention was in a short time devoted to her. Zara was of a haughty and jealous disposition; and neither the kindness of the fairy, the respect paid to her charms, nor the amusements invented on her account, could console her for the treachery of a friend, and the infidelity of a husband. Entertainments of various kinds succeeded each other, but without renewing her pleasures, or allaying her grief. Tears, complaints, reproaches, all were employed, but in vain. Sady shunned the presence of his incensed spouse; and the cruel Zephyrina enjoyed her triumph, whilst the unfortunate Zara threw herself at Mundana's feet, informed her of her distresses, and begged



begged her to put an end to them. "My  
 " power is limited," replied the fairy,  
 " it does not extend to the heart; and I  
 " cannot bring back to you Sady's affec-  
 " tion; but I love you, and will render  
 " Zarina happy. If you entrust her to  
 " my care, and make me mistress of her  
 " fate, she will become the most beau-  
 " tiful person of the age, and in her will  
 " be united every agreeable talent; the  
 " learned Miridas will cause her to read  
 " his works, and I will give her in mar-  
 " riage to Prince Amyntos, the noble and  
 " only remaining branch of the first so-  
 " vereign of the earth, for he is descended  
 " from king Ninus."

Dazzled by so much grandeur, Zara  
 imagined herself comforted; but the hap-  
 piness promised to her daughter was a  
 consolation of very short duration: a dis-  
 mal melancholy took possession of her  
 heart, and all the amusements of this  
 magical palace appeared to her insipid.

One day, in order to avoid having any  
 share in them, Zara retired to the library,  
 where she seated herself by a young per-

son named Adina, whose engaging air had already struck her, and who lived almost like a recluse in this abode of dissipation. Whilst Adina and Zara were reading together, Miridas was disputing with a man of letters, who was also in the service of Mundana; and Adina, turning to Zara, said, "What difference there is between the books and learned men we behold here, and those I found in the palace of Sapia!" — You are acquainted then with that fairy? — "Ah! how much I wish that I had never quitted her . . . . that I had never known any other!" . . . . and the tears trickled from her eyes. — You are not the only person who sheds tears of sorrow here . . . . But when one has quitted Sapia's palace, is it impossible to return to it? — "It is not, I dare say." — What power, therefore, detains you with your enemy? — "For some time past I have not been retained in this place by the attractions of pleasure, but by my own weakness, which prevented me from quitting it; but I am  
 " at

" at length enlightened by remorse, and  
 " I am resolved to break my shameful  
 " fetters."—Alas! it is not here that I  
 ought to have met you, said Zara sigh-  
 ing: six months ago I set out to visit  
 Sapia, but wandering from the right road,  
 I met the perfidious Zephyrina, and being  
 seduced by her appearance, and the jol-  
 lity which animated her company, I suf-  
 fered myself to be conducted to this pa-  
 lace. — " I had already quitted Sapia's  
 " abode when you arrived here," replied  
 Adina; " and it was your enemy's bro-  
 " ther who occasioned all my misery and  
 " misfortunes. Deceived by false ap-  
 " pearances, I thought him faithful to  
 " Sapia. I became sensible of his  
 " tenderness, and yielding one day to  
 " his entreaties, I violated the fairy's  
 " prohibition, and passed the fatal  
 " boundaries that separate her empire  
 " from the territories of Mundana.  
 " Hurried away by my seducer, I ar-  
 " rived at this palace. I was receiv-  
 " ed in the same manner as you; and  
 " being dazzled and enchanted with



“ every thing that presented itself to  
 “ my eyes, like you I have not been  
 “ able, after all, to find happiness. You  
 “ have lost here the heart of a beloved  
 “ object; and I, still more to be la-  
 “ mented, cannot recover the peace of  
 “ mine.”—Dear Adina, cried Zara, let  
 us quit this fatal abode; let us save my  
 daughter. May she never know the dan-  
 gers and illusions of it!—They agreed,  
 therefore, to set out next morning at sun-  
 rise, in order to conceal their departure  
 from the inhabitants of the palace, who  
 never beheld the morning but towards  
 the conclusion of the ball. “ Mundana  
 “ is already become cool towards us,”  
 said Adina; “ but she would oppose our  
 “ flight on account of her hatred to Sapia,  
 “ whose court she continually wishes to  
 “ diminish.”

They however put their design in exe-  
 cution: when the first rays of the sun  
 began to appear they repaired to Zarina's  
 apartment, and after exchanging their su-  
 perb dresses for simple vestments, with  
 which the two slaves were clothed, they  
 carried

carried away the infant, and escaped without being perceived.

Grown wiser by experience, Zara carefully consulted the old man's port-folio, which very luckily she had not yet lost. On opening it, she observed the following maxim :—REPENTANCE CONDUCTS TO WISDOM.—I receive the omen," said Adina. When people have once become acquainted with Sapia, they can never be comforted for having abandoned her, but by endeavouring to regain her favour." The road, however, seemed to become smother under their feet, and before night they arrived at the end of their journey. "Do not listen," said Adina to her companion, "to the engaging and flattering language commonly employed by Mundana. It is only by degrees that one can attain to the favour of Sapia; but she never withdraws it from those who have shewn themselves worthy of it."

Adina and Zara were received with every mark of kindness; and the fairy embracing the former, assured her of that

pardon which she implored. " You are  
 " under affliction," said she to Zara; " if  
 " it is not in my power to obliterate the  
 " cause, I can at least procure some al-  
 " leviation of it. With me you will  
 " find neither the noisy sports nor the  
 " vain pleasures of the palace of Mun-  
 " dana, but here are my faithful compa-  
 " nions, truth, hope, and peace."

Zara, attended by Adina, took a view  
 of her new habitation. The fine arts  
 appeared to have attained here to their  
 utmost perfection; and the pleasure which  
 they enjoyed in beholding their master-  
 pieces was always mixed with instruction.  
 The gallery of paintings and statues  
 contained the venerable images of those  
 who had sacrificed their lives for their  
 country, or been exposed to poverty, fla-  
 very, and death, in supporting the cause  
 of virtue. Here Cornelia held forth an  
 example to mothers: in another place  
 appeared a model of filial affection; and  
 there a young woman, descending into a  
 dungeon, was consoling by her tenderness  
 an aged parent whom she nourished with  
 her



her milk. Another painting represented the virtuous Spartan lady, who lived with her dethroned father, whilst her husband held the supreme authority; and who followed this husband into exile, when her father afterwards recovered his throne.

Eloquence, music, and poetry, were restored to their real destination. They were cultivated also in the kingdom of Mundana; but, by charming the ear there, they served only to inflame the passions, or for a moment to suspend the miseries of life. In the palace of Sapia they tended to calm and cure the diseases of the mind. By them the soul was exalted to the highest contemplations, the heart was nourished with the sublimest hopes; the world, with its grandeur, its pleasures, and its miseries, disappeared at the idea of those celestial abodes, the glory of which they were celebrating, and of the pure and unchangeable happiness which they promised to innocence, virtue, and even to repentance.

“How much I am indebted to you,  
“my dear Adina!” cried Zara: “tran-

“quillity and hope already revive in my  
 “soul . . . Ah! if Sady could be restored  
 “to me . . . I will at least merit to have  
 “him returned, by obeying the laws of  
 “Sapia, and by endeavouring to lay a  
 “foundation for the happiness of my  
 “daughter.” Directed by the advice  
 of the fairy, she devoted her whole care  
 to the education of Zarina, whose happy  
 disposition seconded her efforts. Fully  
 convinced by the lessons of her mother  
 that knowledge and riches have little  
 value but according to the use made of  
 them, Zarina studied not only to shine,  
 but the object of her studies, like that of  
 her life, was to improve her mental pow-  
 ers, and contribute towards the happiness  
 of others. For a long time she was un-  
 acquainted even with the names of those  
 crimes and vices which disgrace huma-  
 nity; and when informed that there were  
 wicked people in the world, the aversion  
 she conceived to them was equal to that  
 terror which people experience when they  
 see a monster; and her surprize was like  
 that of a young artist, who, having never  
 copied

copied any paintings but those of Guido and Raphael, behold caricaturas for the first time. Her graces increased with her talents and virtues; and Zarina, at the age of fifteen, was the most accomplished young woman of her time.

Sady, however, long since disengaged from the chains of Zephyrina, had returned to the court of Circassia. Zara had given him to understand that the old hermit could inform him of the place of her abode. His affection for her was renewed, and he grieved for the absence of what he held most dear; but a consciousness of the injuries he had done to her, and his shame on that account, prevented him from making reparation for them. The king of Circassia, whose confidence he had gained, happened to die, and the young prince who succeeded was a favourite of Sapia. Contrary to the custom of his predecessors, he resolved to have no seraglio, but to offer his hand and his crown to a woman whose merit and accomplishments seemed likely to engage his affection. Being desirous  
of



of marrying no one but a pupil of Sapia, he begged the fairy to introduce him to one, or at least to shew him the portraits of the young people whom she had honoured with her favour. Several of them were exceedingly beautiful; and the collection of miniatures which the young monarch received, seemed calculated to embarrass him in his choice. Each of their countenances had in it something pleasing, and they were all admired; but there was only one of them that excited in the prince a strong desire of seeing the original. Sady was called, and ordered to repair to Sapia's palace with the favoured portrait. When he had explained to the fairy the cause of his visit, she promised that in the course of an hour he would be admitted into the presence of the amiable person whom his master destined for the throne. "May she always resemble her mother!" added Sapia; "nothing then will be wanting to complete the happiness of her husband."

Sady was introduced to the circle of young beauties who had been submitted to the

the choice of the sovereign of Circassia.

"Look now for the original of the portrait," said the fairy to him. Casting his eyes around, they were soon attracted by a charming young female, whose countenance expressed the most lively emotion, and who was supporting a woman half concealed by a veil, and ready to faint.—

"That is she, that is my sovereign," cried Sady; then prostrating himself before her, "Receive my humble homage," said he. . . . "Ah! my father," returned the young beauty, "accept mine; embrace your daughter, behold Zarina! . . . and Zara."—"My dear husband!" exclaimed the veiled lady, throwing herself into the arms of Sady. . . . "O happy day!" said Sady, when he recovered the use of his speech, "are you then restored to me?"

The king of Circassia found Zarina more beautiful than her portrait, and more virtuous than beautiful. Acting the part of a faithful and tender spouse, she was able to alleviate all those cares that surround a throne, and she enjoyed his affections

affections unrivalled till the last moment of his life. Zarina had no other ambition than that of discharging her duty; she was fond of study and labour; she patronized the learned, encouraged useful talents, and stretched out a beneficent hand to the unfortunate.

She never had any occasion to regret the loss of the pleasures of Mundana's palace; for the ambassadors of neighbouring kings, in order to please her, invented superb entertainments, which had little resemblance to those of the court, as there was reality in the virtues which they celebrated, and in the respect paid to them. The old hermit, who was well acquainted with the world which he had renounced, and who sometimes saw into futurity, told Zara one day, that such entertainments had never been given, nor ever would be seen, but on the banks of the Thames, during the happy reign of another favourite of Sapia, and a descendant of the king of the Cherusquas\*.

\* The country of Brunswick was inhabited formerly by the nation of the Cherusquas.

When



When Eugenia had ended, "I am  
"fond of your tale," said the beautiful  
Rayola to her; "but Sapia appears to me  
"not to have enough of the fairy in her  
"disposition."—"I confess it, Madam,"  
returned Eugenia; "yet to allay grief, to  
"correct faults, and to inspire virtues,  
"appears to me to be a very noble se-  
"cret."—"You are right," replied the  
queen of the Cherusquas; "that is far  
"superior to the power of enchantments  
"and metamorphoses; I prefer it to di-  
"vining rods, magical rings, or even  
"flame-coloured cars; and had I my  
"choice, I would wish rather to be the  
"fairy Sapia than the fairy Mondana."

DIALOGUE VII.

*Madame de Sainval, Lady Louisa, Sophia,  
Paulina.*

LADY LOUISA.

INDEED, Madam, I think with the beautiful Rayola, I am fond of your tale, it makes me wish to be an inhabitant of Sapia's palace.

PAULINA.

I confess, however, that I should find much more amusement in that of Mandana. And you, Sophia, what do you think?

SOPHIA.

I should like to run over it, and to remain there some time, as travellers do in remarkable places; but I should not choose to take up my abode in it altogether.

LADY LOUISA.

And, like a traveller who sighs after his own country, you would soon return to the palace of Sapia.

PAULINA.

PAULINA.

As for me, if I quitted it, I should not do so, like Adina, contrary to the orders of the fairy; but I would ask her permission to spend six months every year with Mundana.

MAD. DE SAINVAL.

I am of opinion, my dear Paulina, that you have heard only one half of the tale.

PAULINA.

I beg your pardon, mamma; when any thing amuses me, I am always attentive.

MAD. DE SAINVAL.

One would however say, that you attended only to the pleasures which people enjoyed with Sapia's enemy.

LADY LOUISA.

Paulina, without doubt, has the happy talent of viewing objects only on the beautiful side.

PAULINA.

No; for I recollect that Adina and Zara experienced a good deal of uneasiness in that beautiful palace.

MAD. DE SAINVAL.

And does that beautiful palace resemble

a

the



*the lance of Achilles, which both wounds and cures?*

PAULINA.

No, alas! To alleviate her grief, it was necessary to have recourse to Sapia. You see, mamma, that I have been very attentive.

MAD. DE SAINVAL.

Yes; but you have not reflected properly upon what you heard; for you wished to reside in a very dangerous abode where people are exposed to misery, and never taste real pleasures.

SOPHIA.

True; people there discharge their duties badly. Sady gave uneasiness to his wife; Zara neglected her daughter; and Zephyrina, in the like manner, betrayed the duties of friendship! She is so deceitful and perfidious . . . I hope no one will take her for a model.

PAULINA.

How!—is there any treachery in that tale?

LADY LOUISA.

Madam de Sainval is right: you have heard only one half.

MAD

MAD. DE SAINVAL, *giving her the manuscript.*

In order that you may be convinced, cast your eyes upon that passage.

PAULINA.

... *The perfidy of a friend, and the infidelity of a husband* . . . . Yes, I did not pay attention to that: my thoughts were more engaged with the statues that started into life, the crystal columns, and all those coloured lamps; I imagined I was at the opera.

MAD. DE SAINVAL.

Read this tale over again, my dear child; you may learn from it an useful lesson, which I did not think of when I wrote it. When you become better acquainted with Munephyana's palace, it will appear to you more formidable than enchanting; and you will no longer wish to spend the half of your life in it. You may thence conclude that people are liable to be deceived in judging, when they view an object only on one side, instead of examining it thoroughly.

PAULINA.

I am already sensible that I am in the wrong.

LADY

LADY LOUISA.

You will no longer, then, reside in a palace in which you could not have found your mamma.

PAULINA.

Happily, she is as indulgent as the fairy Sapia; for I have something still to confess to her.

MAD. DE SAINVAL.

What is it, Paulina?

PAULINA.

Only my want of memory. I did not well comprehend the subject of the paintings which were seen in Sapia's palace. I have, however, a confused idea of that mother who exhibited a model to all others. I remember also a virtuous Spartan lady, who in turns followed her father and husband when they were in distress; but I have forgot her name.

LADY LOUISA.

It has escaped me also,

MAD. DE SAINVAL.

She was called *Chelonis*. To-morrow I shall give you a fuller account of her; and I wish each of you would relate some historical anecdote which does honour to our sex.

SEVENTH



# SEVENTH DIVISION.

QUESTIONS.

77.

What animal, according to one of the ancients, is the most dangerous?

78.

What is the best way, according to the same philosopher, to be avenged on an enemy?

79.

How many years does the fourth period of the history of the Old Testament contain?

80.

There is a formidable and imperious mistress, that disfigures and torments her slaves;—which is she called?

81.

One day while *Rivau*, preceptor to Louis XIII. was giving his pupil a lesson, he observed that the prince's attention was entirely engaged with a favourite dog; and on this account becoming impatient, he gave the animal a kick with his foot, and drove it away: the prince upon this fell into so violent a passion that he struck his master. What was the consequence?

82. Why

A N S W E R S.

K—3.

It extends from the departure of the children of Israel from Egypt to the building of the temple by Solomon, and contains 480 years.

M—3.

The preceptor asked permission to retire, and the dog was suffered to remain.

I—3.

By becoming more virtuous.

L—3.

Anger.

H—3.

“ Among savage animals, the slanderer; and among domestic the flatterer.”

H

\* Q—3. Yes,



QUESTIONS.

82.

Why ought we to abstain from every action during the moments of passion?

83.

What is the best method of obliging mankind to speak well of us?

84.

What, according to the Abbé de St Pierre, is the device of an honest man?

\* 85.

Did Solon attach dishonour to vice?

\* 86. In

A N S W E R S.

\* Q—3.

Yes, for his laws declare, " That a ci-  
 " tizen become notorious by the deprav-  
 " vity of his manners, of whatever con-  
 " dition he may be, or whatever talent  
 " he may possess, shall be excluded from  
 " the priesthood, offices of magistracy,  
 " the senate, and the general assembly:  
 " he shall neither be suffered to speak  
 " in public, nor be upon any embas-  
 " sy; and if he exercises any of these  
 " functions, he shall be prosecuted cri-  
 " minally, and subjected to the most ri-  
 " gorous punishment prescribed by the  
 " law."

N—3.

Because it is imprudent to put to sea  
 during a storm.

P—3.

To give and forgive.

O—3.

It is to do good.

H 2

\* T—3. Ar-

QUESTIONS.

\* 86.

In what manner ought cowardice to be punished, according to the laws of Solon?

\* 87.

Quote some other regulations made by Solon respecting manners?

\* 88.

What is meant by an archon?

\* 89.

What punishment was inflicted upon that archon, who, after losing his reason midst the pleasures of the table, dared to appear in public with the badges of his dignity?

\* 90. What



\* T—3.

Archon was the name given to the principal magistrates of the Grecian republics.

\* R—3.

He was not only condemned to general contempt, but also publicly accused, in order that citizens might be taught to dread the shame inflicted by the law more than the sword of the enemy.

\* U—3.

To death, according to the laws of Solon.

\* S—3.

He interdicted men from every kind of luxury and delicacy ; he ordered that the women, who have so much influence upon morals, should confine themselves within the bounds of modesty ; and that children should be obliged to maintain, when old, the authors of their existence ; but he excepted from this obligation towards their father, children born by a courtesan. Solon held it as a maxim, that private individuals ought to be punished for their faults some time after they were committed, but people in office immediately.

H 3      \* Z—3.    Yes

QUESTIONS.

\* 90.

What answer did Solon return to those who asked him if he had given the Athenians the best of all laws ?

\* 91.

What were the objects of worship among the Athenians ?

\* 92.

Was there an essential difference between the worship offered to each ?

\* 93. How

*A N S W E R S.*

\* z—3.

Yes—The Greeks prostrated themselves before the deity, to acknowledge their dependance upon him, to implore his protection, and thank him for his kindness. They consecrated temples, altars, and groves to him; and celebrated festivals and games in honour of heroes, to eternize their glory, and call to remembrance their examples.

\* x—3.

“I have given them,” said he, “the best they can bear.”—This was describing, in a few words, the untractable character of the Athenians, and the constraint under which he laboured.

\* y—3.

The gods and the heroes of the country.

H 4

B—4. “O!



QUESTIONS.

\* 93.

How does Anacharsis describe the religious festivals of the Athenians?

94.

What was the prayer of an antient philosopher?

*A N S W E R S.*

B—4.

“ O! thou, who art the King of Heaven, grant what is useful for us, whether we ask it or not; and refuse, even if we should ask it, what would be hurtful to us!”

\* A—4.

“ I was often struck with the beauty of these ceremonies, as they exhibit a grand spectacle. The square before the temple, and the portico which surrounds it, are filled with people, while the priests advance under the vestibule towards the altar. After the officiating priest has pronounced with a sonorous voice, ‘ Let us pour forth libations\*, and pray!’ one of the subaltern ministers, in order that the assistants may declare their religious dispositions, asks, ‘ Of whom is this assembly composed?’ And all, with one accord, re-

\* That part of the ceremony consisted in pouring out wine, or some other liquor.

“ ply, ‘ Of honest people.’ ‘ Let us then  
 “ be silent,’ adds he. Prayers are then  
 “ recited, according to circumstances ; af-  
 “ ter which choruses of young people  
 “ chant sacred hymns. Their voices are  
 “ so affecting, and so well seconded by  
 “ the genius of the poet, who endea-  
 “ vours to choose subjects calculated to  
 “ move the heart, that the greater part  
 “ of the assistants melt into tears. But  
 “ generally their religious songs are lively,  
 “ and more proper for inspiring joy than  
 “ sadness, &c.”

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Correspondence of the Figures and Letters.

77.	—	H—3.	86.	—	R—3.
78.	—	I—3.	87.	—	S—3.
79.	—	K—3.	88.	—	T—3.
80.	—	L—3.	89.	—	U—3.
81.	—	M—3.	90.	—	X—3.
82.	—	N—3.	91.	—	Y—3.
83.	—	O—3.	92.	—	Z—3.
84.	—	P—3.	93.	—	A—4.
85.	—	Q—3.	94.	—	B—4.



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EIGHTH DIVISION.

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H 6

QUESTIONS.

95.

The bottom of the sea remains immovable, notwithstanding the storms which agitate its surface;—to whom may this image be applied?

96.

What is the difference between a prudent man, a bold man, and a hero?

97.

What sovereign was it who rendered the whole world fond of his yoke; whom no one ever went to see without returning happy; and who sighed in the evening if he had not performed some benevolent action in the course of the day?

98.

Of what prince was it said, Titus lost a day, but you lose none?

99.

What is a splendid victory, in the opinion of a Chinese sage?

100.

What sovereign of the present century, by his warlike exploits and writings, has the greatest resemblance to Cesar?

101. To

ANSWERS.

G—4.

“ It is only the light of a conflagra-  
“ tion.”

C—4.

To a Christian in adversity : he suffers,  
but he hopes ; he weeps, but he is com-  
forted.

F—4.

Voltaire said so to the late king of  
Prussia.

E—4.

The emperor Titus.

H—4.

FREDERIC II. king of Prussia.

D—4.

The first sees only difficulties, the se-  
cond sees only the advantages of a grand  
enterprize ; but the hero considers both at  
once, diminishes the one, and obtains the  
other.

K—4. At-



QUESTIONS.

101.

To what did that prince compare sovereigns who, after carrying on wars, endeavour to repair the misfortunes of them in their territories ?

104.

What was the office of those two grave personages who continually attended the antient kings of China ?

103.

Who was one of the most celebrated contemporaries of Solon ?

104.

What is the easiest of all things, according to Thales ?

105.

What is the most difficult ?

106.

What ought people to do in order to lead an irreproachable life ?

\* 107. What

*A N S W E R S.*

K—4.

Attentive to every thing that concerned the sovereign, one observed his actions, and the other remarked the words that escaped from him. They were two historians, one of whom was called the Historian of the Left, and wrote down facts, whilst the Historian of the Right wrote down conversation.

N—4.

To know one's self.

L—4.

Thales.—Both are ranked among the seven wise men of Greece.

I—4.

To the lance of Achilles, which both wounded and cured.

O—4.

Not to do what we blame in others.

M—4.

To give advice.

\* Q—4. In

QUESTIONS.

\* 107.

What citizen of Athens was it who seized on the sovereign authority during the life of Solon?

\* 108.

Mention some of the leading features in the character of Pisistratus.

109. What



## A N S W E R S.

## \* Q—4.

In the fields, in the forum, and in his gardens, which were open to every body, Pisistratus appeared like a father amidst his children, always ready to hear the complaints of the unfortunate, paying money to some, giving it in advance to others, and making offers to all. Some people, when intoxicated, having publicly insulted his wife, they came next morning in tears to intreat that forgiveness which they scarcely hoped to obtain. "You are deceived," said Pisistratus to them, "my wife did not go abroad yesterday at all."

## \* P—4.

Pisistratus in his character united every quality that could captivate the heart: no man knew better how to employ to advantage the virtues he in reality possessed, and those of which he had only the appearances. In a monarchy he would have been a model for the best of kings.

## \* s—4. Hippias

QUESTIONS.

109.

What method did Pisistratus pursue to bring back some of his friends, who, resolving to shake off his authority, had retired to a place of strength?

\* 110.

What happened after the death of Pisistratus?

111.

What was the fate of the sons of Pisistratus?

112. How

\* S—4.

Hippias and Hipparchus, his sons, succeeded him.

T—4.

Two young Athenians, Harmodius and Aristogiton, formed a conspiracy to destroy the two brothers. Hipparchus fell by their hands, and three years after, Hippias was forced to abdicate the sovereign authority. The Athenians had no sooner recovered their liberty, than they paid the greatest honours to the memory of Harmodius and Aristogiton. Statues were erected to them, and it was decreed that their names should be always celebrated in their public festivals, and on no account whatever be given to slaves.

R—4.

He immediately followed them with some slaves carrying his baggage; and when the conspirators asked him what he intended, “ You must either,” said he, “ persuade me to remain with you, or I “ must persuade you to remain with me !”

U—4. Four



QUESTION.

112.

How many years does the fifth period of the history of the Old Testament contain?

For  
buildi  
destru

[ 165 ]

*A N S W E R.*

U—4.

Four hundred and twenty, from the building of the temple of Jerusalem to its destruction, and the Babylonish captivity.

Corre-

Correspondence of the Figures and Letters.

95.	—	C—4.	104.	—	M—4.
96.	—	D—4.	105.	—	N—4.
97.	—	E—4.	106.	—	O—4.
98.	—	F—4.	107.	—	P—4.
99.	—	G—4.	108.	—	Q—4.
100.	—	H—4.	109.	—	R—4.
101.	—	I—4.	110.	—	S—4.
102.	—	K—4.	111.	—	T—4.
103.	—	L—4.	112.	—	U—4.



ers.

—4.  
—4.  
—4.  
—4.  
—4.  
—4.  
—4.  
—4.  
—4.

NINTH DIVISION.

TH

QUESTIONS.

113.

How many years does the sixth period of the history of the Old Testament contain?

\* 114.

What gives rise to wars?

\* 115.

In what do they end?

\* 116. What

A N S W E R S.

\* Z—4.

“ In the vices of the people.”—This is the reflection of Anacharsis when he is preparing to write the history of the *age of glory*, or of the wars which the Grecians were obliged to carry on against the kings of Persia. He could with difficulty prevail upon himself to speak of battles ; “ but the example of a “ nation who preferred death to slavery “ is too great and instructing to be passed “ over in silence.”

X—4.

It extends from the Babylonish captivity to the birth of Jesus Christ, and comprehends 584 years.

\* Y—4.

The ambition of princes \*.

\* Wars have been carried on between republics ; the ambition of princes, therefore, is not the only cause which kindles up the flames of them.

I

\* B—5 Seven



QUESTIONS.

\* 116.

What prince raised the power of the Persians upon the ruins of the empires of Babylon and Lydia?

\* 117.

What happened after the death of Cambyses?

118.

What difference is there between a *despotic* and a *monarchical* government?

119. Who

## A N S W E R S.

\* B—5.

Seven Persian nobleman having assassinated one of the magi, who had usurped the throne, referred to chance the choice of a new sovereign. Darius, the son of Hyfaspes, by his artifices became peaceful possessor of the most powerful empire in the world, and in imitation of the ancient monarchs of Assyria, assumed the titles of *Great King* and *King of Kings*.

C—5.

In a monarchy the prince governs by the laws already established; but in a despotic state the will of the sovereign may be substituted in the room of the laws.

\* A—5.

CYRUS: he received homage from Arabia, Egypt, and the most distant nations; and Cambyfes, his son, received that of Cyrenia, and of several nations in Africa.

QUESTIONS.

119.

Who are most to be pitied, tyrants or their subjects?

120.

What blessings are generally wanting to the despot, when surrounded by his slaves, and all the insignia of grandeur?

121.

What motto would suit a courtier who has attained to honours by cunning and flattery?

122. What



A N S W E R S.

E—5.

Being adored like a god, he does not enjoy the pleasures of a man; he is acquainted neither with truth nor friendship.

F—5.

*He rises by creeping.*

D—5.

The subjects of a tyrant fear one man only, but the tyrant fears all his subjects.

QUESTIONS.

122.

What is often the only resource of the weak when oppressed?

123.

Of all the bonds which can enchain the slave, which is the strongest?

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## A N S W E R S.

H—5.

That of kindness.—A proof of this may be found in the anecdote, p. 177.

G—5.

To oppose stratagem to strength.

Nouchirevan, king of Persia, having condemned to death one of his pages for accidentally spilling some sauce upon him at table; the page, seeing no hopes of pardon, poured the whole contents of the dish over his master. Nouchirevan, more astonished than incensed, wished to know the reason of this temerity: upon which the page said, “ Prince, I was desirous that my death might do no injury to your reputation. You are reckoned the justest of monarchs; but you would lose that title, should posterity know that you condemned one of your subjects for so trifling a fault.” Nouchirevan, recovering the use of his reason, was ashamed of his passion, and pardoned the culprit.



Correspondence of the Figures and Letters.

113.	—	X—4.	119.	—	D—5.
114.	—	Y—4.	120.	—	E—5.
115.	—	Z—4.	121.	—	F—5.
116.	—	A—5.	122.	—	G—5.
117.	—	B—5.	123.	—	H—5.
118.	—	C—5.			

WALTER

*WALTER MIFFLIN and JAMES.*

## AN AMERICAN ANECDOTE.

MR. Walter Mifflin, by his humanity, candour, affability, and knowledge, is one of those respectable characters who do honour to their country, and the age in which they live. He is a member of that society usually called Quakers. For a long time some of these people had proposed to emancipate their negroes. One of them, in particular, had actually given liberty to all his, and bequeathed them, by his will, a decent subsistence. Walter Mifflin was not long in following an example so agreeable to his sentiments. He had received from his father thirty-seven negroes, both old and young. On the day fixed for their emancipation, he called

I 5                      them

them into his parlour one after the other, and addressed them in the following words:

“ — Well, friend James, how old art thou? — I am twenty-nine, master. — “ Like our white brethren, thou oughtest to have been free at twenty-one. Religion and humanity enjoin me to give thee thy liberty, and justice commands me to pay thee wages for eight years and a half, which at 21*l.* 5*s.* per annum, comprehending thy food and clothing, makes the sum of £. 95. 12*s.* 6*d.* which I owe thee. But as thou art young and vigorous, and ought to labour for thy subsistence, I intend to give thee a note for that sum, bearing the usual interest of five per cent. Behold, then, the commencement of thy fortune; thou hast no longer any master but God and the laws. Go into the other room to my wife Phebe, thy old mistress, and my nephew Robert; thou wilt find them busy writing thy manumission \*. — May God bless thee, James! Be prudent

\* A deed by which slaves are made free.



“ and industrious; in every misfortune  
 “ and distress thou wilt find a sure friend  
 “ in thy antient master, Walter Mifflin.”

James, surpris'd at a scene so new, so affecting, and so unexpected, melted into tears, as if he had been threatened with some great misfortune. The sudden effect of his astonishment, gratitude, and other sensations, almost overpowered him, and even threw him into convulsions. He cried for joy, and could scarcely give vent to a single syllable. “ Ah! master,” said he, “ what shall I do with my liberty? I was born under your roof; I have there enjoyed every thing I had occasion for; in the fields we laboured together, and I can say that I wrought as much for myself as for you, since I was fed with the same provisions, and clothed with the same garments; we never went to church on foot; we had every Saturday for ourselves . . . . we were in want of nothing. When we were sick, our worthy and affectionate mistress always came to our bedside, and said something com-

“forting to us . . . . Ah! my dear master,  
 “when I am free where shall I go?  
 “what shall I do? And when sick! . . .”  
 “Thou must do like the white people,”  
 replied Mr. Mifflin; “thou must hire  
 “thyself to those who will give thee most  
 “wages. In a few years thou wilt pur-  
 “chase a piece of land, thou must then  
 “marry a negro woman as prudent and  
 “industrious as thyself; educate thy chil-  
 “dren as I have educated thee, in the  
 “fear of God, and to love labour; and  
 “after living happy and free, thou wilt  
 “die in peace. Thou must absolutely  
 “receive thy liberty, James; I ought to  
 “have given it thee long before. I sin-  
 “cerely wish it had pleased God, the fa-  
 “ther of all mankind, that the white  
 “people had never thought of purchasing  
 “and selling thy African brethren! May  
 “he inspire all the Americans with a de-  
 “fire of following our example! Why  
 “should we, who consider liberty as the  
 “first of all blessings, refuse it to those  
 “who live with us?”

“Ah! master, how kind you are!”  
 said

said James; " on that account I will  
 " never leave you. I have never been  
 " a slave; you never spoke to me but  
 " as you spoke to the white people; I  
 " have never wanted for any thing, whe-  
 " ther sick or in health; I never laboured  
 " more than my neighbours, who labour  
 " for themselves; I have been richer than  
 " several white people, to whom I lent  
 " money; and my good and dear mis-  
 " tress, who never commands us, but  
 " who makes us do whatever she de-  
 " fires, by only saying, *James, I wish you*  
 " *would do so and so*, how can I leave  
 " her? Give me whatever you choose,  
 " whether under the name of a slave or  
 " a free man is of little importance,  
 " since I cannot be but happy in your  
 " family: I will never separate from you."  
 —" Well, James," returned Mr. Mis-  
 sin, " I consent to what thou desirest.  
 " After thy manumission has undergone  
 " the necessary forms, I will hire thee  
 " by the year; but take a month's ho-  
 " lidays at least: this is a grand epoch  
 " in thy life; celebrate it by joy, by re-  
 " pose,

“ pose, and in whatever manner you  
 “ think proper.”—“ No, master,” said  
 James, “ it is seed-time ; I will take my  
 “ holidays on some other occasion ; let  
 “ to-day only be a festival among the  
 “ negro-race. Since you desire it, I  
 “ accept my liberty ; and let my first ac-  
 “ tion as a free man be to take you, my  
 “ master, by the hand, to press it in  
 “ mine, and to lay it upon my bosom,  
 “ where the attachment and gratitude of  
 “ James will remain as long as he  
 “ breathes ; and let my second be to as-  
 “ sure you, that no labourer in the coun-  
 “ ty of Kent will be more diligent than  
 “ he whom you will hereafter call the  
 “ faithful James.”



[ 183 ]

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TENTH DIVISION.

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QUESTIONS.

124.

What are those noble attainments, which exalt a man above all the other creatures of this world?

125.

What are the peculiar advantages of princes, or those which can meet only in them?

126.

On which of these peculiar advantages ought they to set the highest value?

127. What

*A N S W E R S.*

L—5.

The power of exercising an influence on the happiness and virtue of those whom they govern.

I—5.

That of being endowed with sensibility, intelligence, and reason; of being susceptible of virtue, and of having been destined to know God, and love him to all eternity.

K—5.

An illustrious birth; extensive power to do good; and distinguished rank, which, adding lustre to their virtues, gives them also more influence. Besides these, we may reckon more abundant means of acquiring extensive information, and the aid of superior talents, by conversing with men of genius and ability, and of enjoying the best and most beautiful productions of nature, and the master-pieces of art.

\* N—5. Yes,

QUESTIONS.

127.

What beautiful lesson did the heir of a throne give to his children?

\* 128.

Did Darius possess any valuable qualities?

\* 129. What

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\* N—5.

Yes, for he knew how to respect the laws, to discern merit, to receive advice, and to procure himself friends. Zopyrus, the son of Megabyfes, was the person who enjoyed the greatest share of his affection. A certain person having one day ventured to propose this question to Darius, who held a pomegranate in his hand: "What is the blessing which you would \* wish to multiply as many times as that fruit contains seeds?"—The king instantly replied, *Zopyrus*.

M—5.

The Dauphin, son of Louis XV. and father of Louis XVI. having, in presence of the princes his sons, ordered the registers of the parish in which they were baptized to be brought to him, said, "You here see that your names are preceded and followed by a multitude of obscure ones: as men, you find yourselves here confounded in a crowd of other men; you are all equally so as Christians; so that in these two respects, which constitute your chief dignity, all mankind are your equals." \* O—5. Da-

QUESTION.

\* 129.

What is the strangest mark of attachment which a favourite ever gave to his master?

\* 130. What

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## A N S W E R.

\* O—5.

Darius had for nineteen months besieged the revolted city of Babylon, and was upon the point of abandoning his enterprize, when Zopyrus appeared in his presence without nose or ears, mutilated in every part of his body, and covered with wounds. “What barbarian has reduced you to that situation?” cried the king, running towards him. “You yourself,” replied Zopyrus; “I am going to Babylon, where my name, and the rank I hold at your court, are well known; and when I arrive I will pretend that you punished me in the most cruel manner for having advised you to raise the siege. Deceived by this stratagem, the enemy will entrust me with the command of a body of troops, to which you must expose some of yours, and permit me to overcome them, in order that I may gain a greater share of confidence; by these means I shall become master of the army, and then Babylon is yours.”

\* R—5. That

QUESTIONS.

\* 130.

What was the result of this stratagem of Zopyrus?

\* 131.

Did the kings of Persia enjoy absolute authority?

\* 132.

Relate some other particulars of the character of Darius.

\* 133. Who



\* R—5.

That prince rendered his reign illustrious by useful establishments, and tarnished it by conquests. Born with warlike talents, adored by his troops, animated by impetuous courage in action, but calm and collected when surrounded by danger, he subdued almost as many nations as Cyrus. His forces, his victories, and the flattery of his courtiers, made him imagine that with one word he could command the homage of the world.

\* Q—5.

Yes, and they were revered by their subjects as the living images of the deity; the day of their birth was considered as a festival; and when they died, to signify that the principle of knowledge and the laws was lost, the sacred fire was extinguished, and the courts of justice were shut.

\* P—5.

He succeeded, and his friend loaded him with caresses and favours; but Darius often said, "I would have given an hundred Babylons to save Zopyrus from such barbarous treatment."

\* U—5. Darius,

QUESTIONS.

\* 133.

Who suggested to him the idea of conquering Greece?

\* 134.

Who inspired the queen with the same desire?

\* 135.

What was the success of the enterprise of Democedes?

\* 136. What

## A N S W E R S.

\* U—5.

Darius, importuned by his wife, dispatched Democedes with five Persians, who were ordered to reconnoitre the places which he intended to conquer.

\* T—5.

A Grecian physician, named Democedes, who had cured him of a dangerous disorder. Not being able to procure liberty by any other means, Democedes formed a design of invading Greece, made the queen approve of it, and flattered himself with the hopes of obtaining a commission, by which he would be enabled to revisit Crotona, the place of his nativity.

\* S—5.

Queen Atossa, who was desirous of engaging in her service some women of Lacedemon, Argos, Corinth, and Athens.

K

\* X—5. He

QUESTION.

136.

What did Democedes when he quitted  
the territories of Darius?



## A N S W E R.

\* x—5.

He fled to Italy. The Persians who were intended to be under his command experienced many misfortunes: before they returned to Suza, the queen had cooled in her desire of having Grecian female slaves in her service, and Darius turned his thoughts towards subduing the Scythians.

Correspondence of the Figures and Letters.

I24.	—	I—5.	I31.	—	Q—5.
I25.	—	K—5.	I32.	—	R—5.
I26.	—	L—5.	I33.	—	S—5.
I27.	—	M—5.	I34.	—	T—5.
I28.	—	N—5.	I35.	—	U—5.
I29.	—	O—5.	I36.	—	X—5.
I30.	—	P—5.			

DIA-

DIALOGUE VIII.\*

*Madame de Sainval, Lady Louisa, Sophia,  
Paulina.*

LADY LOUISA.

WHAT a strange man was this Democedes, who, to enjoy the pleasure of again seeing Greece, exposed it to the greatest calamities!—How could he at once love his country, and betray it?

MAD. DE SAINVAL.

His love of it was that of an interested man, who attaches himself to every object from which he hopes to derive advantage, but without attending to the happiness of those who procure it.

SOPHIA.

And queen Atossa appears to me to be as singular a character, or rather to have been very inhuman.

K 3

LADY

LADY LOUISA.

Without doubt. To kindle up the flames of war for the sake of procuring a few slaves more, is unpardonable.

PAULINA.

Is it possible that war should ever have been kindled for the attainment of such an object?

MAD. DE SAINVAL.

Alas! pretences as frivolous, and motives still more to be condemned, have produced and prolonged the most fatal contests.

LADY LOUISA.

It is at least certain, that we must not look for any traits of female honour in the life of Atossa.

PAULINA.

I have read, mamma, in the book which you gave me, the history of Chelonis; and I afterwards wrote it down.

MAD. DE SAINVAL.

Very well, let us begin with that.

[*She reads.*]

CHELONIS



LYCURGUS having resolved to banish luxury and avarice from Lacedemon, caused the wealth of the citizens to be equally divided, and abolished the useles arts. His laws subsisted a long time; but some centuries after his death, every thing fell into confusion. Agis II. mounted the throne about the year 248 before Jesus Christ, and had Leonidas for his colleague. He was desirous of reforming the corrupted manners of his subjects, and of re-establishing the laws of Lycurgus; but Leonidas prevented the intentions of Agis from being carried into effect. One of the Ephori, who had adopted the plan of reformation, conceived an implacable hatred against Leonidas, and caused a decree to be passed, which declared him divested of royalty, and established his son-in-law Cleombrotus in his stead.

Leonidas, apprehending an attempt on his life, retired to the temple of Juno. Chelonis, his daughter, who was the wife of Cleombrotus, incensed at the ambition

of her husband, which tore the diadem from the head of her father to place it on his own, followed Leonidas to his asylum, and administered to his assistance. She often went to the Ephori and king Agis, to entreat them to revoke the sentence passed upon her father; but finding all her efforts fruitless, she prevailed upon Leonidas to take advantage of the night to quit Lacedemon and to retire to Tegea, where he might remain in safety till fortune should become more favourable.

This virtuous princess remained at Lacedemon; and by her air, looks, and behaviour, demonstrated to her countrymen the excess of her grief. Being unwilling to live with the persecutor of her father, she retired to a private house, clothed herself in mourning, and secluded herself from society.

A new revolution replaced Leonidas on the throne, and obliged Cleombrotus to fly to an asylum. Leonidas, more incensed against his son-in-law than against Agis, ran to the temple of Neptune

tune with a body of soldiers, and finding Cleombrotus seated near the most sacred part of the temple, loaded him with reproaches.

Chelonis, informed of what was passing, took her two children in her arms, quitted her retreat, hastened to the temple of Neptune with her hair dishevelled, sat down by her husband, placed his children at his side, and fetching a deep sigh, said . . . “ The traces impressed by  
 “ grief on the countenance of Chelonis,  
 “ and the mourning which she wears,  
 “ are not the effects of the misfortunes  
 “ under which Cleombrotus now labours,  
 “ they are the marks of the tears  
 “ your sad reverses of fortune have occasioned me to shed. Cruel destiny!  
 “ My husband compelled me to wear  
 “ mourning for my father; at present my  
 “ father compels me to wear mourning  
 “ for my husband! Do you imagine, Leonidas,  
 “ that your daughter will ever see  
 “ you imbrue your hands in the blood of  
 “ him whom you yourself have chosen  
 “ for her spouse? No death will pre-

“ vent her from beholding that horrid  
 “ sight. Could she present herself before  
 “ the rest of her sex? With what shame  
 “ would she be covered, she who could  
 “ not obtain from her husband pardon for  
 “ her father, nor pardon from her father  
 “ for her husband! O, Leonidas! if  
 “ you are insensible to the tears of a  
 “ daughter who reveres you; if the sighs  
 “ of her two children, who are prostrated  
 “ at your feet, cannot move you, you will  
 “ efface the crime committed by Cle-  
 “ ombrotus against you, by proving that  
 “ it is possible to sacrifice for royalty,  
 “ father, children, and son-in-law.” When  
 Chelonis had ended she took Cleombro-  
 tus in her arms, and said, “ The dag-  
 “ ger which you aim at him must pass  
 “ through my body.” Then falling on her  
 knees before Leonidas, she added, “ No,  
 “ my father, you do not wish to put to  
 “ death your daughter and son-in-law  
 “ with the same blow.”

This scene was so affecting, that it drew  
 tears from all the spectators, The anger  
 [ of Leonidas against Cleombrotus gave  
 place



place to his affection for his daughter. He clasped her in his arms, and mingling his tears with her's, said, " Your virtue, " my dear daughter, has disarmed my " passion; your husband shall not perish, " my tenderness for you will be a pledge " of my promise; but he must quit " Lacedemon, his presence offends me: " let him depart immediately; and do " you, my dear Chelonis, remain with " your father, who would be more " wretched on the throne, if separated " from you, than if shut up in an asylum " where he enjoyed your company." Chelonis possessed too much greatness of soul to abandon her husband in distress. She prostrated herself before the altar of Neptune, repeated a short prayer, took one of her children in her arms, and presenting the other to her husband, said, " Let us depart, Cleombrotus, I quitted " you for an unhappy father; at present " I quit my father for an unfortunate " husband."

MAD. DE SAINVAL.

Very well, indeed; Paulina never wrote any thing with which I was so well satisfied.

PAULINA, *embarrassed*.

Mamma . . . .

MAD. DE SAINVAL.

What have you to say?

PAULINA.

I am ashamed . . . .

MAD. DE SAINVAL.

Ashamed of what—of having written well?

PAULINA.

No, mamma, but of receiving praises which I do not altogether deserve.

MAD. DE SAINVAL.

That to me is a mystery; pray explain it.

PAULINA.

Last evening, mamma, I had finished my extract, when Lady Louisa accidentally entered my apartment; and having begged her to revise it for me, she was so kind as to tell me that she observed many faults, but with her assistance I corrected several of them. After this, she consulted the book, and dictated to me some  
very

very long passages. I then wrote a fair copy of the whole, and on this account it appeared to you so well executed.

MAD. DE SAINVAL.

I am much obliged to Lady Louisa for her good intentions, and to Paulina for her candour; but it would have been perhaps better, if the confession had been made before the extract was read.

PAULINA.

That was precisely the reason of my being a little confused, for I had the appearance of one who wished to deceive.

MAD. DE SAINVAL.

No, my dear child, you could have no such intention; besides, even if you had, it would not have succeeded, for I soon perceived that you could not make that extract without some assistance.

PAULINA.

The praises, therefore, which you bestowed upon me . . . .

MAD. DE SAINVAL.

Were a little ironical. But I knew the sincerity of my dear Paulina; and I was certain, by giving her unmerited praises, I should draw from her a confession, for which

which I had much rather be indebted to her candour than to her obedience.

LADY LOUISA.

Madam, since confessions succeed with you, I must acknowledge that I had only a very confused idea of that Cornelia whose portrait was seen in the palace of Sapia. That I might be better acquainted with her, I addressed myself to Sophia, and in the book which she pointed out to me I found a characteristic anecdote of that illustrious Roman lady.

MAD. DE SAINVAL.

Will you be so obliging as to relate it?

LADY LOUISA.

Cornelia, the daughter of Scipio Africanus, and the wife of the Consul Gracchus, was indebted for her celebrity to the education which she gave her daughters, and the noble qualities by which they were distinguished. One day, she received a visit from a very rich and haughty lady, who, after displaying her diamonds, pearls, and most valuable jewels, begged Cornelia to shew hers also. The mother of the Gracchi upon this changed the conversation, in order to wait for the return  
of



of her sons, who were at school; and as soon as they appeared, she presented them to the lady, saying, *There, Madam, are my jewels, and my brightest ornaments.*

Now, my dear Sophia, I am very desirous of knowing what historical anecdote you have chosen, for you just now asserted that your heroine surpassed ours in virtue.

SOPHIA.

You will find, Madam, that in my anecdote there are two heroines. Will you permit me to relate it?

MAD. DE SAINVAL.

Without doubt,

SOPHIA.

The people of Syracuse having revolted against Thrasylbulus, who wished to make himself king of that city, forced their way into his palace, and put to death his whole family, except his daughter *Harmonia*. The nurse of that princess, to save her from the fury of the mutineers, in her stead presented her own daughter, who was of the same age and stature. This false *Harmonia*, without discovering the deception, prepared to receive the mortal blow with fortitude, when the real daughter of Thrasylbulus,

sybulus, touched with so noble an action, called out to the assassins to spare that young person, declaring herself to be the princess whom they wished to sacrifice; but it was too late, the generous young woman was already dead, and the unfortunate Harmonia had no other consolation than that of descending to the grave with her.

LADY LOUISA.

Yes, you are right, your heroines display still more virtue and magnanimity than ours. Is it not true, Madam?

MAD. DE SAINVAL.

Before I give my opinion, I desire to know whether you make any distinction between Sophia's two heroines?—I first address this question to you, Paulina.

PAULINA.

You do not, Madam, follow the example of Solon, for he ordered that those who first delivered their opinions in the assembly of the people should be at least fifty years of age, and I am the youngest of you all.

MAD. DE SAINVAL.

Solon was desirous of preventing the  
multitude,

multitude, consisting of the most enlightened people, from being led astray by the advice of young orators. Have I any thing of the like kind to apprehend here?

PAULINA.

Certainly not, mamma.

LADY LOUISA.

Let us see whether your opinion will be received in preference to ours.

PAULINA.

I greatly admire my sister's two heroines, but especially the real *Harmonia*.

MAD. DE SAINVAL.

And upon what do you found that preference?

PAULINA.

You should reflect, Madam, that *Harmonia* was the daughter of a king; and in my opinion it is natural for a princess to be very fond of life.

MAD. DE SAINVAL.

And you, Sophia, do you adopt the sentiments of Paulina?

SOPHIA.

Not at all. The person who laid down her life for *Harmonia* appears to me to be the greater heroine of the two, for she  
was

was not obliged to make that sacrifice; but one can never dispense with the obligation of being grateful and just; the princess, therefore, was under the necessity of exposing herself to death in order to save her generous friend.

LADY LOUISA.

The one then discharged her duty, and the other did more. In my opinion, Madam, Sophia has given a very just decision.

MAD. DE SAINVAL.

I join in the same opinion; but I think you are both deceived when you affirm that the daughter of Thrasylulus and her companion were far superior to Chelonis and Cornelia.

LADY LOUISA.

These, however, performed nothing so remarkable as the reciprocal sacrifice of the two Syracusan ladies.

MAD. DE SAINVAL.

I allow it; and I admire as much as you that generous sacrifice which ordinary minds would never have been capable of making. But when you are told that the daughter of Leonidas and the mother of  
the



the Gracchi exposed their lives in order to save a father, a husband, or a son, would you venture to assert that they were unequal to such a sacrifice?

LADY LOUISA.

I should be very far from hazarding such an opinion.

SOPHIA.

It is true, that this action so remarkable, of two friends, depends upon circumstances; since it could not have taken place had Thrasylbulus enjoyed peace at Syracuse. We are therefore in the wrong to believe that my two heroines surpass the others in virtue: Chelonis and Cornelia, placed in the same circumstances, would have behaved in as generous a manner.

MAD. DE SAINVAL.

You must besides observe, that we know only one action of your two heroines.

LADY LOUISA.

But, Madam, that action is so noble...

MAD. DE SAINVAL.

That it is sufficient to immortalize them; nothing is more true: but a single action, however noble it may be, does not prove

prove that the person who performs it is unalterably virtuous.

SOPHIA.

I did not know that, and I am sorry I had occasion to learn it.

MAD. DE SAINVAL.

For your consolation, my dear Sophia, you must reflect that one may become really virtuous without ever having had an opportunity or a desire to acquire a great name. "There are some women," observes a modern author, "who have attained to the highest degree of fame even by the obscurity of their virtues." To-morrow I shall read to you the portrait of a young person little known till her death, and who would have remained in oblivion, had not the tears of her father preserved the remembrance of the virtues which she practised.

ELEVENTH DIVISION.

QUESTIONS.

\* 137.

What was the source of those wars which almost destroyed Greece, and which 150 years afterwards overturned the Persian empire?

\* 138.

When did this revolt happen?

\* 139.

Did the Athenians accede to the league formed by the cities of Greece?

\* 140. What



A N S W E R S.

\*Z —5.

About the year 504 before the Christian  
era.

\*Y —5.

The revolt of the cities of Ionia, which,  
resolved to recover their former liberty,  
expelled the governors whom Darius had  
given them, burned the city of Sardis, the  
capital of the antient kingdom of Lydia,  
and engaged the people of Caria and the  
island of Cyprus in the league they had  
formed against the Persians.

\*A —6.

Without openly declaring themselves,  
they resolved to support it. The king of  
Persia did not conceal the desire which he  
had of extending towards their territories  
the limits of his empire: the Athenians  
owed to the greater part of the cities  
which had shaken off his authority that  
assistance which a mother country owes  
to its colonies; and they had long com-  
plained of the protection which the Per-  
sians granted to Hippias, the son of Pisif-  
tratus,

QUESTIONS.

\* 140.

What impression did the conduct of the Athenians make upon Darius?

141.

In what light may adversity be considered?

142.

What is that blessing which religion gives us, which virtue preserves, which misery changes, which vice takes from us, and which repentance restores?

143. What

## A N S W E R 3.

tratus, who oppressed them, and whom they had banished. Animated by such motives, they sent troops into Ionia, and by these means contributed towards the taking of Sardis.

D—6.

Peace of mind.

C—6.

It may be considered sometimes as a blessing in disguise.

\* B—6.

When he heard of the burning of Sardis, he swore he would be revenged on them in the most striking manner, and he commanded one of his officers to put him in mind every day of the outrage committed by the Athenians: but he was first obliged to terminate the war which had been stirred up by the Ionians. It continued several years, and procured him great advantages. Ionia returned to its obedience; and several islands of the Ægean sea, and all the cities of the Hellespont, submitted to his laws.

L

F—6. The

QUESTIONS.

143.

What is one of the greatest obstacles to that internal felicity which mankind may enjoy?

144.

What difference is there between melancholy and peevishness?

145.

To what may courtiers be compared, if we believe a certain moralist?

146.

What is the greatest service which a minister can render to his master?



*A N S W E R S.*

F—6.

The first is an enemy which we fear and oppose; the other surprizes us, and we are overcome before we can think of resistance.

G—6.

To marble, which is hard and smooth.

E—6.

Peevishness.

H—6.

To prevent him from committing a crime.

We find an example of this in following anecdote:

Francis d'Estampes, Marquis de Mau-  
ni, going into the closet of Louis XIII.  
who was giving an audience to Cardinal  
de Richelieu\*, stammered in his speech  
when he answered the questions proposed  
to him by the king. His majesty, who

\* Prime minister of Louis XIII. and one who  
governed him entirely.

## A N S W E R.

stammered also, imagined that Mauni meant to mimic him, and taking him by the arm gave the signal to his guards to put him to death. The cardinal had the good fortune to pacify the king, by saying to him, "Your majesty is then ignorant that Mauni was born with that impediment? Pardon, I pray, a fault for which he is not responsible even to God." Louis XIII. ashamed of his rashness, embraced Mauni, and honoured him ever after with his affection. Had not the cardinal been present, the unfortunate marquis, who could not make use of his tongue to vindicate himself, must have fallen a victim to an imaginary offence, and a blind and unreasonable passion.

## Correspondence of the Letters and Figures.

137.	—	Y—5.	142.	—	D—6.
138.	—	Z—5.	143.	—	E—6.
139.	—	A—6.	144.	—	F—6.
140.	—	B—6.	145.	—	G—6.
141.	—	C—6.	146.	—	H—6.

D I A-

DIALOGUE IX.

*Madame Belmont, Madame de Sainval,  
Lady Louisa, Sophia, Paulina.*

SOPHIA.

HOW, Madam! was it Louis XIII.  
who suffered himself to fall into such  
a transport of passion?

MAD. DE SAINVAL.

Without doubt.

SOPHIA.

He is, then, the same prince who when  
a child treated his tutor with disrespect?

MAD. DE SAINVAL.

Yes; which shews you, my dear  
children, of how great importance it is to  
check the vicious inclinations of youth,  
since our faults increase with our years.  
“The wise Author of nature,” says a cer-  
tain moralist, “has established things so  
“well, that by a just reward virtue  
L 3 “becomes.

“ becomes easy in proportion as it is  
 “ practised; and vice, by a like punish-  
 “ ment, becomes always more incorri-  
 “ gible the more it is indulged.”

LADY LOUISA.

The observation is just. But, Madam,  
 you promised to give us another lesson of  
 morality, taken from the character of a  
 young lady.

SOPHIA.

I imagine it will be very affecting.

MAD. DE SAINVAL.

Search among those books for Mr. *Zimmermann's* treatise on SOLITUDE, and I  
 will read to you the passage which relates  
 to his daughter\*.

“ I must beg pardon for relating here  
 “ the history of a young person whose  
 “ remembrance I wish to preserve, be-  
 “ cause I can truly say of her, what Pe-  
 “ trarch said of his Laura, the world did

\* It is extracted, with a few variations, from an  
 abridgment of that work in French, by M. J. B.  
 MERCIER.

“ not



“ not know her while it possessed her,  
 “ and she was known to those only who  
 “ are left to bewail her loss.

“ She preferred solitude to the com-  
 “ merce of the world, and was acquaint-  
 “ ed with no other pleasure but that of  
 “ leading a modest and retired life. She  
 “ submitted to all the dispensations of  
 “ Heaven with pious resignation; and  
 “ though born with a constitution ex-  
 “ ceedingly weak, she endured with for-  
 “ titude all her distresses. Mild and good,  
 “ amiable, yet always suffering though  
 “ without repining, timid, reserved, and  
 “ never conversing but with a kind of  
 “ filial enthusiasm. Such was the young  
 “ woman of whom I speak, and who  
 “ by her firmness when in the greatest  
 “ pain convinced me what strength the  
 “ mind often acquires in solitude, even  
 “ in the weakest beings. Full of confi-  
 “ dence in God, and diffident of her-  
 “ self, she never acted contrary to my  
 “ inclination. Equally submissive and  
 “ tractable, she had the tenderest at-  
 “ tachment to me without telling me  
 “ so, but endeavoured by her actions

“ to prove it. I would have laid down  
 “ my life for her, as she would have  
 “ done for me. My greatest happiness  
 “ was to be able to do any thing that  
 “ might prove agreeable to her. And  
 “ nothing gave me greater pleasure than  
 “ to receive sometimes, were it but a rose  
 “ from her—presented by her hand, I  
 “ considered it as a treasure. An un-  
 “ common disorder, a flux of blood on  
 “ the lungs, attacked this beloved daugh-  
 “ ter, even in my arms: I knew her  
 “ constitution, and I immediately saw  
 “ that the disease would prove mortal.  
 “ Twelve times in one day, with a bleed-  
 “ ing heart, torn by grief, did I throw  
 “ myself on my knees to implore Hea-  
 “ ven to restore her to health. She knew  
 “ nothing of this, nor did she suspect  
 “ that her situation was so alarming;  
 “ yet she was sensible that she was in  
 “ danger, but never spoke of it. She  
 “ constantly received me with a smile.  
 “ Oppressed by a dangerous disorder, and  
 “ a prey to the most complicated and  
 “ acute pains, she never complained:  
 “ she answered all my questions in a few  
 “ words,

“ words, and with mildness, but without  
 “ entering into many particulars. She  
 “ visibly decayed every moment, yet her  
 “ countenance always retained the serenity  
 “ which a pure heart and an affection-  
 “ ate soul diffused over it.

“ Thus did I see a beloved, an only  
 “ daughter, hurried from the world at the  
 “ age of twenty-five, and after nine  
 “ months illness! . . . . With her usual  
 “ affability, and without the least reluc-  
 “ tance, she had quitted Swisserland with  
 “ me; and some weeks after a young  
 “ man, on whom her affections were  
 “ fixed, perished by a tragical death.

“ During the few days of good health  
 “ which she enjoyed at Hanover, where  
 “ she was universally esteemed, she wrote  
 “ some prayers, found afterwards among  
 “ her papers, in which she requested  
 “ to die, and to die soon. She left also  
 “ some affecting letters, which she wrote  
 “ at the same period. By these it ap-  
 “ peared that she had an ardent desire for  
 “ being speedily re-united to the Author  
 “ of her existence. The last words

L 5

“ which

“ which this beloved daughter, when in  
 “ the most dreadful agony, uttered to me  
 “ were, ‘ To-day I shall enter into the  
 “ joys of Heaven!’

“ We should not be worthy of having  
 “ such an example, if after seeing a weak  
 “ being at so early an age support the  
 “ greatest sufferings, we should allow  
 “ ourselves to be overcome by pain, when  
 “ fortitude and resolution may support us.  
 “ In the midst of inexpressible tor-  
 “ ment, she never suffered the smallest  
 “ complaint to escape her; she submitted  
 “ in silence to the will of Heaven, and  
 “ she was always beneficent, always mild,  
 “ and always compassionate to others.  
 “ And shall not we, who have before  
 “ our eyes the sublime lessons which this  
 “ amiable creature gave us during an  
 “ inveterate malady, and under the hor-  
 “ rors of long and cruel agony; we,  
 “ who also aspire to that happy abode of  
 “ eternal joy and peace, sacrifice every  
 “ thing, and attempt every thing, to find  
 “ strength to support our sufferings, and  
 “ to acquire that patience and resignation  
 “ which



“ which can make us turn our thoughts  
 “ inwardly with tranquillity, and hold a  
 “ solitary communion with God !”

---

MAD. BELMONT.

This extract gives me great pleasure,  
 and I must confess that the author de-  
 served to be the father of such a daugh-  
 ter.

SOPHIA.

Mamma was right in saying that adver-  
 sity is sometimes a blessing in disguise;  
 for that young lady, who has a great re-  
 semblance to \* Miss B\*\*\*, was indebted  
 to affliction for part of her virtues.

LADY LOUISA.

Without doubt. Had her situation  
 been less lamentable she would not have  
 been a model of patience and resignation.

MAD. DE SAINVAL.

And her father would not have shed

\* Authoress of *An Essay on true Fortitude*. See  
 Dialogue V.

such sweet tears as those which he sheds at present, when he remembers what she was.

LADY LOUISA.

But the greater her merit the more he ought to bewail his loss.

MAD. DE SAINVAL.

I confess it. But do you think that he would have wished to lament a daughter less perfect?

LADY LOUISA.

I do not know . . . .

MAD. DE SAINVAL.

When we reflect upon the end and duration of our existence on earth, and elevate our thoughts to a better world, the virtues of beloved objects are still more precious to us than their lives: and if death separates us from them, the remembrance of their virtues, and the hopes of seeing them one day triumphant and rewarded, without checking or diminishing our tears, moderate the bitterness of them, and we derive consolation even from the source of our sorrow.

MAD. BELMONT.

The work which inspired you with these

these reflections has not yet found its way to my retreat, but I am sensible that I shall receive some salutary lessons from it. . . .

MAD. DE SAINVAL.

And the sweetest consolation. The author, who is one of the most celebrated physicians of Germany, is also one of its best writers; and the Empress of Russia sent him a letter written by her own hand, "to thank him for the excellent receipts he has given to mankind in his book on Solitude."

MAD. BELMONT.

Will you communicate to me, my dear friend, one of these receipts.

MAD. DE SAINVAL.

At the end of the passage which I have just now read, I find one which seems exactly calculated for you.

"Souls susceptible of feeling, and suffering affliction, every thing at present oppresses you, and plunges you into despair: these, however, if you believe me, are sweet afflictions; they elevate us above earthly things, and give  
" us

“ us strength which we before thought  
 “ ourselves incapable of acquiring. To  
 “ say you are in an abyss of misery and  
 “ grief, but the time will come when you  
 “ will be in a happy medium between  
 “ heaven and earth. You will then en-  
 “ joy repose, you will then taste true and  
 “ sublime pleasures, far from the tumult  
 “ of mankind, holding sweet and affect-  
 “ ing communication with the dead.  
 “ Happy, an hundred times happy, is he  
 “ who is capable of relishing a calm and  
 “ retired life, who delights in the silence  
 “ of the fields, and the tranquillity of so-  
 “ litary gardens! He will there taste  
 “ celestial pleasures, even in the moments  
 “ of sadness and dejection; he will become  
 “ stronger, bolder, and more free; he will  
 “ behold with a steady eye the short suf-  
 “ ferings of this world; he will no longer  
 “ dread to be alone, and will cause roses  
 “ to spring up even among the tombs.”

SOPHIA.

How happy I should be in the company  
 of that man who teaches me so well to love  
 solitude!

TWELFTH



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TWELFTH DIVISION.

---

QUESTIONS.

\* 147.

What did Darius before he proceeded to an open rupture with the Greeks?

\* 148.

Did not the Athenians carry their indignation still farther?

\* 149. What

## A N S W E R S.

\* κ—6.

Yes; for they condemned to death the interpreter, who had disgraced the Greek language by explaining the order of a barbarian.

\* ι—6.

He sent heralds to demand in his name earth and water; this was the form employed by the Persians when they required homage from other nations. The greater part of the people of Greece complied without hesitation. The Athenians, however, and the Lacedemonians, not only refused, but by a manifest violation of the rights of nations they threw the king's ambassadors into a deep pit.

\* M—6. From

QUESTIONS.

\* 149.

What course did the Athenians pursue when they saw a numerous army of Persians landing on the coasts of Attica?

\* 150.

From whom did the Athenians hope to receive assistance?

\* 151. What



## A N S W E R S.

\* M—6.

From the Lacedemonians, who promised them troops; but various obstacles prevented them from joining the Athenian army.

\* L—6.

Plunged into uncertainty and terror, they knew not what resolution to form. The general of Darius shewed them, on one hand, the chains which he had caused to be forged for them; and on the other, that Hippias by whose sollicitation and intrigues the Persians were induced to advance to the plains of Marathon. They were then under the necessity of submitting to the dreadful misfortune of being dragged at the feet of Darius like contemptible slaves, or of again groaning under the cruelties of a tyrant who breathed nothing but vengeance. In this alternative they resolved to die bravely with their swords in their hands.

\* o—6. A

QUESTIONS.

\* 151.

What citizens of Athens distinguished themselves at that time?

\* 152.

What difference is to be observed between the character of Aristides and that of Themistocles?

\* 153. What

## A N S W E R S.

\* o—6.

A few words will be sufficient to paint the character of Aristides. He was the justest and the most virtuous of all the Athenians. To express the talents, the resources, and the views of Themistocles, many would be necessary: he loved his country, but he loved glory still more.

\* N—6.

Miltiades, Aristides, and Themistocles. The first had long carried on war in Thrace, and acquired great reputation as a general. Aristides and Themistocles, younger than he, had from their infancy entertained a rivalry, which would have ruined the state, had they not upon critical occasions sacrificed it to the public good.

\* R—6. To

QUESTIONS.

\* 153.

What effects did the example and exhortations of these three illustrious citizens produce?

\* 154.

Of what did the Persian army consist?

\* 155.

What resolution did the Greeks form when they saw the enemy before them?

\* 156.

On whom was the honour of commanding the army conferred?

\* 157. What



## A N S W E R S.

\* R—6.

To give them battle, notwithstanding their disproportion in number, and even without waiting for the assistance of the Lacedemonians.

\* S—6.

Aristides, and the rest of the generals, declined it in favour of Miltiades.

\* Q—6.

Of 100,000 infantry, and 10,000 cavalry.

\* P—6.

They roused the spirits of the people; levies were made, and the ten tribes furnished each a thousand foot soldiers, with a general to command them. As soon as the troops were assembled, they marched from the city to the plains of Marathon, where they were joined by a reinforcement of a thousand men from Platæa in Beotia.

\* T—6. After

QUESTION.

\* 157.

What success attended the battle of Marathon?

\* 158. What

## A N S W E R.

\* T—6.

After an obstinate contest, which lasted several hours, the two wings of the Grecian army began to be victorious. The right dispersed the enemy in the plain, and the left drove them back into a marsh which had the appearance of a meadow, and in which they got entangled, and remained as it were buried. They then both hastened to the relief of Aristides and Themistocles, ready to be overpowered by the best Persian troops, whom Datis had posted in the centre of the army. After this the defeat became general. The Persians, hard pressed on every side, found no protection but in their fleet, which had approached the shore. The conquerors pursued them with fire and sword, and took, burnt, or sunk many of their ships; the rest escaped by the help of their oars.

M

\* X—6. Datis,

QUESTIONS.

\* 158.

What number of men perished in this battle?

\* 159.

In what manner might this victory have proved fatal to the Athenians?

\* 160.

Who brought intelligence to the Athenians of their success?

for  
be  
of  
of  
ou  
wh  
joy

an



## A N S W E R S.

\* x—6.

When Datis retired he conceived hopes of being able to surprize Athens, which he supposed to be destitute of defence; and his fleet was for this purpose doubling the Cape of Sunium. But Miltiades being informed of his design, immediately marched forwards with his army, and arriving the same day under the walls of the city, disconcerted by his presence the plans of the enemy, and obliged them to seek shelter on the coasts of Asia.

\* y—6.

Scarcely was the battle ended, when a soldier, worn out with fatigue, resolved to be the first who should carry intelligence of this glorious victory to the magistrates of Athens. He set out, therefore, without quitting his arms, ran full speed the whole way, and having announced the joyful news—fell down and expired.

\* u—6.

The Persians lost about 6,400 men, and the Athenians 192 heroes; for there

M 2

was

## A N S W E R.

was not one of that number who, upon this occasion, did not merit that title. Miltiades was wounded, and Hippias lost his life, as well as two more of the Athenian generals.

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Correspondence of the Figures and Letters.

147.	—	I—6.	154.	—	Q—6.
148.	—	K—6.	155.	—	R—6.
149.	—	L—6.	156.	—	S—6.
150.	—	M—6.	157.	—	T—6.
151.	—	N—6.	158.	—	U—6.
152.	—	O—6.	159.	—	X—6.
153.	—	P—6.	160.	—	Y—6.

THIR-

[ 245 ]

THIRTEENTH DIVISION.

M 3

QUESTIONS.

\* 161.

In what manner did the Athenians reward Miltiades for the important services which he had rendered them?

\* 162.

What furnished his enemies with a new pretence of hatred?

\* 163. Was



## A N S W E R S.

\* A—7.

The bad success of an expedition which he undertook against the island of Paros. He was accused also of suffering himself to be bribed with Persian gold; and notwithstanding the solicitations and remonstrances of the most respectable citizens, he was condemned to be thrown into the pit provided for the punishment of malefactors.

\* Z—6.

They had raised Miltiades so high that they began to fear him. Jealousy represented, that while he commanded in Thrace he had exercised all the rights of sovereignty; and that, being dreaded by foreign nations, and adored by the people of Athens, it was time to watch over his virtues as well as his glory.

M 4

\* C—7. No;

Q U E S T I O N S.

\* 163.

Was that infamous decree put in execution?

\* 164.

Did these dreadful examples of injustice and ingratitude on the part of the nation discourage Themistocles and Aristides?

\* 165. In

## A N S W E R S.

\* C—7.

No; they could neither discourage ambition nor virtue. There are dangers in the career of glory, as there are quicksands which threaten mariners at sea. Themistocles and Aristides assumed over the Athenians that superiority which the one merited by the diversity of his talents, and the other by the uniformity of his conduct, entirely devoted to the public good.

\* B—7.

No; the magistrates having opposed it, the punishment was changed to a fine of fifty talents; and as he was not able to pay it, the conqueror of Darius was suffered to die in gaol of the wounds which he had received in defending his country.

M 5

\* E—7. Ta-

[ 250 ]

QUESTIONS.

\* 165.

In what were they opposite?

\* 166.

Which of the two rivals prevailed over the other?

167. What



## A N S W E R S.

\* E—7.

Talents and intrigue triumphed over virtue. As Aristides was chosen arbiter for settling most differences between individuals, the reputation of his equity made the courts of justice be deserted. The faction of Themistocles accused him, therefore, of endeavouring to assume royalty, so much the more to be dreaded as it was founded upon the love of the people, and condemned him to the punishment of ostracism.

\* D—7.

In their principles and projects. Themistocles, tormented day and night by the remembrance of the trophies gained by Miltiades, continually flattered the pride of a people who were intoxicated with their victory; the other employed himself wholly in preserving the laws, and those manners which had paved the way for them.

M<sup>6</sup>

\* H—7. He

QUESTIONS.

167.

What was the ostracism?

\* 168.

What happened remarkable during the trial of Aristides?

\* 169.

What plans was Darius forming when death surprized him?

\* H—7.

He was projecting an expedition against Greece, which had refused to submit to the Persian yoke; and another against Egypt, which had shaken it off.

F—7.

This word signifies a law in virtue of which the Athenians banished for ten years those citizens who by their power, their shining merit, or their services, were objects of suspicion to republican jealousy.

\* G—7.

The tribes being assembled, and ready to give their suffrages in the presence of Aristides, an obscure citizen who sat close to him, begged him to write the name of the accused person upon a small shell which he held in his hand. “Has he done you any injury?” said Aristides.—“No,” replied the stranger; “but I am disgusted with hearing him styled every where *the Just*.” Aristides wrote his own name as he was requested; and being condemned, quitted the city, but not till he had offered up prayers for the safety of his country.

Corre-

Correspondence of the Figures and Letters.

161.	—	z—6.	166.	—	e—7.
162.	—	A—7.	167.	—	F—7.
163.	—	B—7.	168.	—	G—7.
164.	—	C—7.	169.	—	H—7.
165.	—	D—7.			



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FOURTEENTH DIVISION.

QUESTIONS.

170.

In what manner may we mark the shades which distinguish

The man of honour,

The honest man,

The good man,

And the religious man?

171. Give

## A N S W E R S.

I—7.

*The first* does nothing that can disgrace him, or that is contrary to the laws of honour; he detests falsehood, pays his debts, and fulfils his engagements.

*The second*, not contented with guarding against every cause of reproach, discharges in the fullest manner the demands of justice; he does not exercise his right with severity; in dubious cases he decides against himself, and he spurns at undeserved praise. The *man of honour* does no hurt; the *honest man* endeavours to repair that which others have occasioned. The first never injures the reputation of his neighbour; the second justifies the innocent who are the objects of calumny.

*The third* goes still farther; he is not only just and equitable, he is also mild, humane, and generous; he relieves the distressed, and promotes the happiness of others.

*The religious man* discharges all the duties

QUESTIONS.

171.

Give some other examples of these distinctions.

172.

Which of them endeavours by his conduct never to be acquainted with remorse?

173.

Which of them gives himself up to the emotions of a noble and feeling heart?

174.

Which of them acts habitually in obedience to the will of the Supreme Being?



A N S W E R S.

ties which the other three consider as imposed on them; but being animated by more powerful motives, and guided by a more certain rule, his conduct is more uniform, and his virtues are more solid, and sometimes more sublime.

N—7.

The religious man.

K—7.

*The man of honour* never attacks his adversary when unarmed; the *honest man* defends his enemy when unjustly accused; *the good man* pardons those who insult him, and relieves them when in want; *the religious man*, to save the souls of his brethren, exposes himself sometimes to martyrdom, and prays for his executioners.

M—7.

The good man.

L—7.

They all do so.

Corre-

Correspondence of the Figures and Letters.

170. — I—7.

171. — K—7.

172. — L—7.

173. — M—7.

174. — N—7.

DIA-

D I A L O G U E X.

*Madame Belmont, Madame de Sainval, Lady  
Louisa, Sophia, Paulina.*

MAD. DE SAINVAL.

**T**HAT you may be enabled to comprehend these distinctions well, and fix them better in your memory, I shall relate a few anecdotes which will serve to characterize the religious man, the good man, the honest man, and the man of honour.

“ In the year 1782 a Prussian grenadier, named Saal, having had his arm shattered in an engagement, was sent to the hospital of Neiss. When his wounds were cured, he was declared incapable of service, but his pay was continued until there should be a vacancy for him in the corps of invalids. He, however, attempted from time to time to handle  
his

his arms, and to go through his exercise, till he at length found that he had sufficient strength and agility to serve. He then applied to his major, and requested to be again employed, preferring the dangers and fatigue of a military life to a certain subsistence, which he would have considered as purchased by falsehood."

"The celebrated Turenne, one of the generals of Louis XIV. being employed in driving the Elector of Brandenburg from Westphalia, a neutral city, who fearing that the French army would approach too near it, sent a hundred thousand crowns to Turenne, to induce him to take another route, and to indemnify him for the loss of a day or two which this step might occasion. When the deputies presented the money, "I cannot in conscience," said Turenne, "accept that sum, because  
"your city is not in the way by which  
"I intend to lead my army."

"About the end of winter, 1776, a farmer who lived at the distance of ten leagues  
from



from Paris, returning home on horseback, with half a load of barley-meal which he had brought from the mill, was attacked at the corner of a lane by a neighbour, who raising up a large stick, ordered him, with horrid imprecations, to deliver up his meal. The farmer immediately dismounting, seized the man by the collar, and having knocked him down, said to him, "You see that I have it in my power  
 " to dispatch you."—"Do as you please," said the robber, "but give me your meal, I am dying of hunger; and my wife  
 " and children are in the same situation."—"You are dying of hunger!" replied the farmer, "that is another affair; but I will not suffer you to be  
 " guilty of robbery. Take the sack, I make you a present of it; I will assist  
 " you to get it on your back: depart with it, and say not a word to any one." The horse, freed from his burden, set off full gallop, and arrived at the farm-yard: the farmer's wife, not seeing her husband, was dreadfully frightened, and bawling out, the men-servants and maids hastened  
 to

to her assistance, and they all proceeded to search for the farmer, whom they found at the distance of an hundred paces, walking quietly along. As soon as his wife saw him, she asked, "Why did the horse . . . ?"—"Hold your tongue," said the farmer. "And the meal?" added she. . . . "But hold your tongue, I tell you," continued he. When they got home the farmer related his adventure; adding, "The poor man must have been in great distress to attack one, who could easily beat four such as him." His wife immediately taking up a loaf, and concealing it in her apron, whispered to her husband, "Since they are so oppressed with hunger, they cannot wait till the paste ferments and the bread is baked; I will carry this to relieve them in the mean time."—It may readily be imagined in what consternation the unhappy family were when they saw the farmer's wife; and what their astonishment and joy, when she presented the loaf, for the children were already devouring the meal by handfuls."

" Father

" Father Bouchet, a celebrated mission-  
 ary at Madura, after telling his superior in one of his letters, that he had baptised and instructed in the Christian faith almost twenty thousand Indians, adds,  
 " You have often heard that the missionaries of Madura eat neither flesh, fish,  
 " nor eggs; that they never drink wine,  
 " or strong liquors; that they live in  
 " wretched huts covered with straw, destitute of beds, chairs, or other furniture; and that they are obliged to eat  
 " without tables, napkins, knives, or  
 " forks. This may appear astonishing,  
 " but believe me, my dear father, it is  
 " not what gives us the greatest uneasiness. I declare to you, that during  
 " the twelve years I have led this kind of  
 " life, I have thought very little of these  
 " privations; the missionaries here have  
 " other causes of uneasiness, much more  
 " difficult to be supported. With regard  
 " to me, nothing pains me, but that I  
 " have it not in my power to maintain  
 " a greater number of catechists to assist  
 " me in my endeavours to convert these  
 N " people.

“ people. I am grieved beyond expres-  
 “ sion, when I see idolaters coming from  
 “ different quarters to request that I  
 “ would send them instructors to teach  
 “ them the law of God; and that, in or-  
 “ der to gratify them, I can neither divide  
 “ myself, nor augment the number of  
 “ my assistants.—I have this year sold the  
 “ sacred plate which I had remaining, to  
 “ procure one catechist more. You ask  
 “ me what I wish for;—I wish nothing  
 “ for myself—But nothing! say you, no-  
 “ thing at all?—What I wish and intreat  
 “ of you is, to procure me as much alms  
 “ as you can for these catechists; and be  
 “ assured that even one more or less here  
 “ is of the utmost importance.”

SOPHIA.

It appears to me that the Prussian sol-  
 dier is *a man of honour*; that the conduct  
 of Turenne announces the greatest *honesty*;  
 that the farmer and his wife are *good people*;  
 and that the worthy missionary . . . .

PAULINA, *interrupting her.*

Is a very *religious man*.

SOPHIA.



SOPHIA.

There is one thing, mamma, which embarrasses me much: you say that the *man of honour* does nothing that is contrary to the laws of probity—does probity, then, require people to fight duels in order to revenge a trifling affront?

MAD. DE SAINVAL.

No, without doubt; but I have hitherto spoken only of *true honour*, which is the same with all mankind, at all times, and in all places. There is another sentiment called *honour*, which is regulated, not by the laws of probity, but by the ideas universally received in the age and society in which people live, and which relate to certain ranks or conditions. In France, for example, a gentleman thinks himself disgraced if he enters into trade, but by a singular caprice, he may become an actor at the opera without degrading himself. It is also a pretended *point of honour* which induces a military man to demand satisfaction with the sword for any injury which he has received; but this custom, unknown to the Greeks and the Romans,

is peculiar to the nations of Europe. You will recollect, Sophia, another very barbarous custom, inconsistent with our manners, and equally founded upon this false honour: it subsists still among the women of a remote country.

SOPHIA.

You allude, perhaps, mamma, to those widows in India, who would consider themselves disgraced did they not submit to perish in the flames after the death of their husbands.

MAD. DE SAINVAL.

You are right. And here is the difference between the *man of real honour*, and he who suffers himself to be carried away by false and chimerical *honour*—the former values *probity* more than life; the latter prefers death to the loss of his *reputation*.

SOPHIA.

And I am of opinion that the *honest man* never permits what he considers to be unjust; and that the *good man* and the *religious man* are always employed in doing good.

MAD.

MAD. DE SAINVAL.

You comprehend my thoughts so well, that it is unnecessary to quote any more examples.

SOPHIA.

However . . . .

MAD. DE SAINVAL.

What was you going to say, my dear Sophia?

SOPHIA.

That some more examples are necessary to make me comprehend it fully.— But I am sensible that this is not perfectly true; and I ought not to tell a falsehood in order to enjoy the pleasure of hearing instances of honesty and honour related.

MAD. DE SAINVAL.

You yourself have just now exhibited one without thinking of it, and you deserve to have others told you. I must, however, first correct some of your expressions. You say that the *honest man* never permits that to be done which he considers as unjust: but so great is human weakness, that, hurried away by our passions, we act sometimes in contradiction to

our principles. Turenne, who was a model of probity and delicacy, proved nevertheless how frail human virtue is : to please a woman whom he loved, he disclosed an important secret; and this indiscretion was attended with the most fatal consequences.

PAULINA.

I am sorry for it, I thought him perfectly honest.

MAD. DE SAINVAL.

He was not so at that moment; but remorse brings back to the path of honesty the man who has strayed from it : he does not continue in the career of wickedness, and this distinguishes him from the vicious man. I am going to relate two anecdotes which will give you great pleasure.

PAULINA.

Will you suffer me to determine whether these anecdotes relate to a man of honour, a man of worth, &c.?

SOPHIA.

Certainly.

MAD.



## MAD. DE SAINVAL.

“ It is related in the life of Moliere, that a beggar having asked charity of him, he put his hand into his pocket, and by mistake drew out a *louis d'or*, which he gave him. The poor man, imagining that his benefactor had been deceived, ran after him, and informed him of his error; upon which Moliere, filled with admiration at the man's honesty, exclaimed, *In what a niche is virtue going to take its station!* and immediately taking another *louis* from his pocket, gave them both to the honest beggar.”

“ The plague, which depopulated Marseilles about the beginning of this century, having spread as far as Toulon, and occasioned the greatest devastation, a priest, named Father Chappart, resolved to sacrifice himself in order to restore health to the inhabitants. A plan had been formed to collect all the infected, together with every thing that belonged to them, and putting them on board a ship, to convey them to a certain distance  
at

at sea. But it would have been cruel to abandon citizens in this manner, without giving them that assistance which every man has a right to expect from his country. It was necessary that they should have some attendance; no one would consent to accompany them, and force could not be employed to compel people to expose themselves to the danger of infection, and even of death. In this dilemma the generous Chappart voluntarily offered his services, and shutting himself up among the diseased, with unparalleled courage gave them every assistance in his power. The distemper seemed to respect his zeal: he had the good fortune to escape almost certain death, and to bring back several of these unhappy people, who had been restored to life and health by his care and attention\*.

PAULINA.

I find that the beggar was a *very honest man*, for he might have kept the money, without being considered as a rogue.

\* These anecdotes are extracted from *La Morale mise en Action*; and *Elite des Faits mémorables*.

M A D.

MAD. DE SAINVAL.

And what do you think of Moliere?

PAULINA.

I am rather embarrassed respecting Moliere . . . Assist me, Sophia.

SOPHIA.

What he did was the action of a *good man*, for it displayed generosity.

PAULINA.

But with regard to the last example, it is too noble for even a *good man*. Father Chappart was certainly a *very religious man*.

MAD. DE SAINVAL.

Without doubt.—Religion alone can inspire men with a zeal so heroic, and induce them to make such sacrifices.

F I N I S.

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